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Central Conference of American Rabbis

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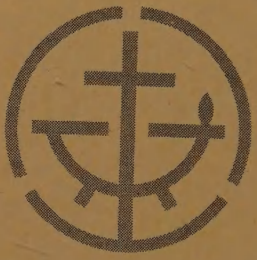
VOLUME XXXVII
CAPE MAY, N. J.
1927



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To the Memory

OF

Louis Grossman

PRESIDENT

OF THE

Central Conference of American Rabbis

1917-1919

WHO AS

TEACHER AND RABBI

WIELDED A GREAT INFLUENCE IN SHAPING

THE RELIGIOUS LIFE AND THOUGHT OF HIS MANY PUPILS

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CENTRAL CONFERENCE OF AMERICAN RABBIS

Yearbook

SPECIAL CONVENTION
CLEVELAND, OHIO, JANUARY SEVENTEEN
NINETEEN HUNDRED AND TWENTY-SEVEN

THIRTY-EIGHTH ANNUAL CONVENTION
JUNE TWENTY-THIRD TO TWENTY-SEVENTH
NINETEEN HUNDRED AND TWENTY-SEVEN
CAPE MAY, NEW JERSEY

VOLUME XXXVII

EDITED BY RABBI ISAAC E. MARCUSON

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Central Conference of
American Rabbis

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Zielonka, Martin

Synagog Music

Wolsey, Louis, *Chairman*
Berkowitz, Henry J.
Fineshriber, William H.
Heller, James G.
Holtzberg, Abraham
Idelsohn, A. Z.
Levy, David
Lowenberg, William
Mayer, Harry H.
Singer, Jacob
Stern, Nathan

SPECIAL COMMITTEES

Manual for Instruction of Proselytes

Rauch, Joseph, *Chairman*
Berkowitz, Henry J.
Ettelson, Harry W.
Spiegel, Adolph

Neumark Manuscripts

Cohon, Samuel S., *Chairman*
Bettan, Israel
Englander, Henry
Idelsohn, Abraham Z.

Relation of Synagog to Mental and Physical Healing

Witt, Louis, *Chairman*
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Coffee, Rudolph I.
Koch, Samuel
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Leibert, Julius
Newman, Louis I.
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Silver, A. H.
Stern, Nathan

Source Book of Reform Judaism

Bettan, Israel, *Chairman*
Ettelson, Harry W.
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Levi, Gerson B.
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Stern, Nathan
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Philipson, David, *Chairman*
Bettan, Israel
Calisch, Edward N.
Harris, Maurice H.
Mann, Jacob
Mattuck, Israel I.

TEMPORARY COMMITTEES

President's Message

Simon, Abram, *Chairman*
Coffee, Rudolph I.
Cohn, Frederick
Cohon, Samuel S.
Currick, Max C.
Enelow, H. G.
Faber, M.
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Frisch, Ephraim, *Chairman*
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Holtzberg, Abraham
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Sanders, Ira E.
Schwartz, Samuel
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Zielonka, Martin

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Lefkowitz, David, *Chairman*
Abrams, Samuel J.
Bazell, Samuel
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Cohon, Beryl D.
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Fram, Leon
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Merfeld, Harry A.
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Reichert, Irving F.
Reichler, Max
Zepin, George

PROGRAM

Thursday Evening, June 23rd

Opening Prayer.....Rudolph I. Coffee
Evening Service from Union Prayer Book.....Joseph Leiser
Address of Welcome.....H. G. Enelow
President's Message.....Louis Wolsey
Memorial Resolutions
- Isaac S. Moses.....by Joseph Stolz
- Louis Grossmann.....by Joseph Silverman
- Morris Sessler.....by Mendel Silver
- Emanuel Gerechter.....by Alvin S. Luchs
- Horace J. Wolf.....by Nathan Stern

Kaddish and Benediction.....Abram Simon

Friday Morning, June 24th

Opening Prayer.....Samuel S. Mayerberg
Reports:
- President.....Louis Wolsey
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- Publications.....Isaac E. Marcuson
- Tracts.....Leo M. Franklin
- Church and State.....Edward N. Calisch
- Cooperation with National Organizations.....Louis Wolsey

Synagog Council of America.....Solomon Foster
- Jewish Activities in Universities.....
- Religious Work in Universities..... } Leo M. Franklin
- International Peace.....Joseph S. Kornfeld
- Goodwill.....Abram Simon
- Contemporaneous History and Literature.....Felix A. Levy
- Jewish Publication Society.....Abram Simon

Friday Afternoon

Reports:
- World Union for Progressive Judaism.....Louis Wolsey

Curators of Archives.....Henry Englander
Religious Work in Universities.....Leo M. Franklin
Arbitration .....David Philipson
Ministers' Handbook.....Samuel S. Cohon
Social Justice .....Ephraim Frisch
Liturgical Literature.....David Philipson
Neumark Manuscripts.....Samuel S. Cohon

Friday Evening

Evening Service from Union Prayerbook.....Harry A. Merfeld
Conference Lecture.....Israel I. Mattuck
Adoration and Kaddish.....Emil W. Leipziger
Benediction.....Louis Wolsey

Saturday Morning, June 25th

Morning Service from Union Prayerbook.....Eugene Mannheimer
Reading from Torah.....Max Reichler
Conference Sermon.....Max C. Currick
Adoration and Kaddish.....Ira E. Sanders
Benediction .....H. G. Enelow

Sunday Morning, June 26th
Religious Education Day

Opening Prayer.....George Zepin
Report of Commission on Religious Education.....David Philipson
Paper:
Some Suggestions for Adult Jewish Education....H. G. Enelow

Sunday Afternoon

Papers:
Israel's Prophets and Nationalism.....Moses Buttenwieser
Is Spinozism Compatible with Judaism?.....Bernard Heller
Discussion

Sunday Evening

Round Table: The Relation of the Synagog to Physical and Mental Healing.....Louis Witt
The Clinical Significance of Religion.....Dr. Bernard Glueck
Jewish Science in Theory and Practice.....Clifton H. Levy
A Note on Spiritual Healing in Jewish Tradition.....H. G. Enelow

Monday Morning, June 27th

Opening Prayer.....Harry S. Margolis
Reports:
Jerusalem Synagog.....Edward N. Calisch
Manual for Instruction of Proselytes.....Joseph Rauch
Synagog Music.....Louis Wolsey
Synagog Pension and Relief.....Joseph Stolz
Source Book for Reform Judaism.....Israel Bettan
President's Message Committee.....Abram Simon
Amendments to Constitution
Round Table:
The Curriculum of a Liberal Rabbinical Seminary—
Abram Simon
Discussion led by.....Benjamin Friedman, S. Felix Mendelsohn
Reports:
Resolutions.....David Lefkowitz
Nominations.....Ephraim Frisch
Election of Officers
Benediction.....Julian Morgenstern
Adjournment

PROCEEDINGS
OF
SPECIAL CONVENTION

A special Convention of the Central Conference of American Rabbis was held in Cleveland, Ohio, January 17, 1927.

The session was held at the Cleveland Hotel.

The meeting was called to order by the President, Rabbi Louis Wolsey and prayer was delivered by Rabbi Maurice H. Harris.

At the roll-call, 102 members were recorded as present.

The President read the call for the special meeting which included the recommendation of the Executive Board that the Central Conference of American Rabbis shall affiliate with the World Union for Progressive Judaism, a special report of the Commission on Social Justice in reference to the Western Maryland strike and the proposal of the Executive Board that the Conference shall reconsider its previous action of abolishing the Tract Commission and that a new Commission in cooperation with the Union of American Hebrew Congregations be established.

I. World Union for Progressive Judaism

The President then read the following message to the Convention:

Message of the President

To the Central Conference of American Rabbis,

Gentlemen:

This is to report to you the proceedings of the sessions of the *World Union for Progressive Judaism,* held in London, at the Liberal Synagog, from Saturday, July 10, to Monday, July 12.

This International Conference was first thought of by Miss Lily Montagu, in July, 1925. She corresponded with the then President, Dr. Abram Simon, who referred the

matter to the Cincinnati Conference, which approved of our acceptance of the invitation. Further correspondence between Miss Montagu and the President developed a closer understanding, with the result that the Asheville Conference officially commissioned the President to attend the London meeting. The delegates of the C. C. A. R. were instructed to act as unofficial observers, with the definite understanding that all opinions expressed by them would be individual.

Those of our Conference who volunteered to act as representatives of the Conference at the London meeting were: Rabbis Sheldon Blank, Max C. Currick, Leo M. Franklin, Maurice H. Harris, Isaac Landman, Sol Landman, Morris S. Lazaron, Felix A. Levy, Julian Morgenstern, Marius Ranson, Joseph Rauch, William Rosenau, Frederick I. Rypins, Samuel Schulman, Abram Simon, Solomon E. Starrels, and Louis Wolsey.

The program of the Conference was as follows: a Conference Service at the Liberal Synagog, with an address by Dr. Mattuck; on Saturday evening, July 10, before a very large gathering, the Address of Welcome was delivered by Mr. C. G. Montefiore. In the course of Mr. Montefiore's address, he called attention to the fact that this Conference was the first of its kind; though there had been some thought of it by Liberal Jewish leaders in Germany, in 1913, the plan had been abandoned on account of the War. Mr. Montefiore expressed it as his opinion that the International Conference would be of value because it would enable the delegates of the various countries "to tell one another of the progress which Liberal Judaism has made in those various countries, of the forms which it has assumed, of the difficulties which it had, or has, to encounter; to talk of desired aspirations and developments in the future." It was also his request that "so far as possible it would be best at this Conference to avoid allusions to Zionism and Jewish nationalism." He concluded with the thought that this Union would "increase our strength and make us realize the better

our unity amid our differences, and our loyalty and our allegiance to a common cause. It might be a source of comfort and inspiration to isolated workers in difficult and unsympathetic environments. It might aid in the fostering, advance and development of Liberal Judaism in countries where at present Liberal Judaism is weak, or even absent."

Replies were made by Dr. Seligman, President of the Union of Liberal Rabbis in Germany, and your President. A letter from Rabbi Germain Levy, Minister of the Liberal Synagog of Paris, was read. Messages of congratulations and encouragement were received from: Rabbi Burman (Brussels), Mr. B. Altheimer, on behalf of Congregation Beth-El, New York, Dr. Arnold Lazarus (Frankfurt), Rabbi Vogelstein (Breslau), Dr. Bernhard Breslauer (Berlin), Signor Luzzati (Italy), Mr. Ludwig Vogelstein, on behalf of the U. A. H. C., New York, Rabbi David Philipson (Cincinnati).

Miss Montagu's report showed that 139 people had accepted the invitation to attend the Conference and that these delegates came from France, Germany, America, India, Sweden, Czecho-Slovakia, and Roumania.

On Sunday morning, July 11th, papers were presented by Dr. Schulman, Dr. Max Wiener of Berlin, and Dr. Mattuck. In the afternoon, further papers on Liberal Judaism were presented by Dr. Morgenstern, Mr. Montefiore, Dr. Leo Baeck of Berlin, and Miss Leah Jhirad of Bombay, India. A paper describing Liberal Judaism in Stockholm was read by Mr. Wolff. A letter and paper were also read by Professor Reinach of Paris; also a letter from Rabbi Berman of Brussels, telling of his interest in Liberal Judaism. The chairman for the afternoon session was Dr. Heinrich Stern, President of the Union for Liberal Judaism in Berlin.

On Sunday evening, papers were presented by Dr. Maurice H. Harris and Dr. William Rosenau.

On Monday morning, July 12th, with Dr. Mattuck acting as Chairman, a very spirited discussion of all the main subjects as introduced by the speakers was held, which was

participated in by Professor Elbogen of Berlin, Dr. Ettlinger, Dr. Stephen Wise, Frau Ollendorf, Rev. M. L. Perlzweig of London, and many others. At this meeting, Dr. Wise asked the question whether the Conference recognized Zionism as being compatible with Liberal Judaism. In reply Rabbi Mattuck gave it as his definite ruling that, in behalf of all the organizations there represented, the International Conference had no official opinion on the question of Zionism, and that it was left to individual delegates to decide for themselves whether their Zionistic principles were compatible with the principles enunciated in the Conference. The Conference had no official opinion to give on the subject.

On Monday afternoon, July 12th, Miss Montagu introduced her scheme for the formation of the International Union. Her two resolutions read as follows:

"That an International Union of Progressive Jewish Communities be formed with the object of furthering the development of Progressive Judaism and to encourage the formation of progressive Jewish religious organizations, in the Communities of different countries, and to promote cooperation between such organizations, now existing or to be formed, in the study of Judaism and its application to modern life.

"It shall hold bi-annual or triennial International Conferences to discuss the object of the Union, to discuss, understand and better appreciate the work done by the various Communities, the shades of difference in their religious conceptions and points of view, their common aspirations and agreements and any and all other matters germain to the object of the Union.

"It shall publish at such times as may be determined a Review dealing with the work of the Union and that of its constituent organizations, and likewise reports of the proceedings at the Conference.

"For its information it may require reports, regular or special, from its constituent organizations, upon their development and activities in relation to the purposes of the Union."

* * * * *

"The term 'Progressive' as used herein is intended to include all forms of modernized Judaism, whether designated under the names of 'Liberal,' 'Reform' or 'Progressive.'"

The second Resolution which Miss Montagu moved, after the discussion and the approval of the first was as follows:

"That a Provisional Committee with Executive Power be formed, consisting of four Americans, three Germans, and two Englishmen, with power to co-opt representatives from other countries, at the rate of one per country; to take such practical steps as will be necessary to set the Union on a permanent basis. It shall draw up a Constitution, which it shall submit to the various organizations for their suggestions and criticisms. It shall be authorized to make a report of the first Conference, to raise funds as they are required, and do whatever other interim business it finds necessary."

Her proposals were seconded by Dr. Seligman.

The following names for the Provisional Committee were submitted and accepted by the Conference:

Americans:	Germans:	English:
Dr. Abram Simon	Dr. Elbogen	Mr. Montefiore
Mr. A. Leo Weil	Dr. Seligman	Dr. Mattuck
Dr. Morgenstern	Dr. Stern	
Rabbi Wolsey		

Rabbi Mattuck then suggested from the Chair that Miss Montagu be elected as Hon. Secretary, and this motion was unanimously accepted with acclamation.

It was finally agreed that the Union should be called the WORLD UNION FOR PROGRESSIVE JUDAISM, so that all shades of Liberal Judaism in the World should be included. Thus the entire project was enthusiastically launched by all of the delegates present.

The Provisional Committee was then created, consisting of the names above mentioned.

It was unanimously agreed that the Constitutional Scheme be prefaced with the statement that the absolute independence of each constituent organization be completely recognized. It was further agreed that for purposes of information, the Provisional Constitution should always be set forth as the work of the whole Provisional Committee and that

the proposers and seconders of the various clauses should only appear on the minutes.

Mr. A. Leo Weil moved the following clauses:

"In order to start properly officered and empowered this World Union for Progressive Judaism, we recommend to the present members and to those bodies joining later, the following officers and Council, to hold office until the next Conference; and when approved by those who have at this time agreed, or by those who later agree, to enter the Union, shall go into office with power and authority to act until the next Conference, at which time the form of permanent organization shall be determined, and the list of officers and councils shall be elected.

"In order to enable the Governing Body meanwhile to act without the necessity of convening a meeting at some designated place, the representative members of the Governing Body are given the power to vote by correspondence, and any motion or resolution affecting the purposes and objects of the Union, or its plan and scope of organization shall not be adopted, without first having been submitted, either personally or by correspondence, to the representative members of the Governing Body; those who shall not have voted by cable or correspondence, within thirty days after submission, shall be considered as not having voted, unless the vote shall be received prior to the announcement of the result. (It was of course understood that the Secretary should do her best, in every instance, to secure replies from the members of the Governing Body in cooperation when necessary, by correspondence with the heads of the organization which these members represent or with the national corresponding Secretary of the World Union.)

"The officers of the Union upon this temporary Governing Body, prior to the assembling of the next Conference, shall be a President, six Vice-Presidents, a Treasurer and a Secretary. The Council shall be composed of such officers and a membership not to exceed twenty-five (25). In case of a vacancy among the officers or in the Council, such vacancy shall be filled by the constituents of the country in which such officer or member of Council is a resident. The Governing Body shall have power to elect an Executive Committee of such a number as it may designate, which shall have power to transact such business as may be submitted to it, from time to time, by the Governing Body.

"In each country, the constituents shall elect a Corresponding Secretary, to correspond with the Hon. Secretary, as may be necessary from time to time.

"The cost of maintaining, directing and conducting the work of the Union shall be met by voluntary contributions, until the next Conference."

This general outline scheme having been moved by Mr. A. Leo Weil, and discussed, was seconded by Mr. C. G. Montefiore and passed unanimously.

It was further unanimously agreed that the representation, apart from officers, should include eight (8) Americans, six (6) Germans, and four (4) Englishmen. Mr. A. Leo Weil moved, and Rabbi Wolsey seconded, that the Governing Body be authorized to add to the membership of the Council, from time to time, as they thought right, so long as the aggregate number did not exceed twenty-five (25) including representatives from their own and constituent organizations.

Upon the motion of the Chairman, it was unanimously agreed that, upon the recommendation of the representatives of the several organizations concerned, the following names should be submitted for approval or alteration, to the organizations themselves.

AMERICA: As Vice-Presidents—Rabbi Wolsey, Mrs. Freiberg, Mr. Ludwig Vogelstein.
As Members of Council—Dr. Leo Franklin, Dr. Morgenstern, Dr. Schulman, Dr. A. Simon, Dr. Felix Levy, Mrs. Kohut, Mr. A. Leo Weil, Mr. Roger Straus.

GERMANY: As Vice-Presidents — Rabbi Seligman, Dr. Heinrich Stern.
As Members of Council—Dr. Leo Baeck, Professor Elbogen, Rabbi Vogelstein, Mrs. Ollendorff, Dr. Rudolph Geiger, Herr Woyda.

ENGLAND: As Vice President—Dr. Mattuck.
As Members of Council—Mr. B. L. Q. Henriques, Mr. Lionel Jacob, the Rev. M. L. Perlzweig, and Mr. H. R. Lewis, who should also be asked to be Treasurer.

On the unanimous vote of the Committee, Mr. C. G. Montefiore was asked to accept the post of President, and he was assured that all the organizations represented on the Committee were unanimous in earnestly desiring his acceptance of this post. Mr. C. G. Montefiore consented.

It was understood that Miss Montagu should have a place on the Committee, having been asked by the members of the Conference on July 12th to act as Honorary Secretary of the Union and having agreed to do so. It was understood that she should be allowed secretarial assistance as occasion demanded.

It was unanimously agreed, on the motion of Mr. A. Leo Weil, seconded by Mr. C. G. Montefiore, that the Liberal Synagog in Paris should be asked to join the Union and to send a representative to its Governing Body.

It was further agreed, on motion of Mr. A. Leo Weil, seconded by Mr. C. G. Montefiore, that Mr. Wolff of Stockholm (Councillor of the Admiralty) should be asked if some Liberal organization existed in Sweden, which would join the Union, and appoint a representative to its Governing Body.

In the same manner, Miss Montagu was asked to communicate with Dr. Ludwig Levy, as a representative from Czecho-Slovakia. She was also, as far as possible, to find a Correspondent in every country, who should be asked, and when necessary be assisted to form an organization for the Advancement of Progressive Judaism. These several organizations, when formed, would in time appoint representatives to the Governing Body.

It was agreed that other work, such as the foundation of a World Review, dealing with Liberal Judaism, should be deferred until the Union was completely constituted.

Mr. A. Leo Weil said that it would be possible for him to bring the proposal to join the Union before his organization in January, and Rabbi Wolsey offered to summon a special meeting of his organization in the same month, for the same purpose. The Committee received these proposals with great satisfaction.

It was agreed, on the suggestion of the Chairman, that Miss Montagu should send acknowledgements to those friends who had been good enough to send greetings to the Conference. Mr. A. Leo Weil, on behalf of the delegates, expressed great satisfaction with the Conference arrangements, and with the results which had been obtained. Mr. Stern supported this expression of satisfaction. Mr. A. Leo Weil further said on behalf of his colleagues that the American delegates were prepared to contribute to the cost of the first Conference, but Mr. Montefiore said that although he and his colleagues fully recognized the kindness and generosity of Mr. Weil's suggestion, they felt sure that the English Jewish Religious Union would like to bear the whole expense of the Conference up to the present moment, when the World Union was launched.

At the conclusion of the business of the meeting, Rabbi Wolsey led the members of the Committee in prayer.

Since the adjournment of the Provisional Committee, Miss Montagu writes that she has heard (1) from Rabbi Germain Levy of Paris, asking that the French Union should be formally affiliated and that he himself should be a representative on our governing body; (2) from Mr. Luzatti of Turin, agreeing to be our Honorary Correspondent in Italy, and asking that his essay on "Practical Reform" should be translated and circulated; (3) from Dr. Ludwig Levy from Czecho-Slovakia that he would like to serve as our correspondent; (4) from Mr. Wolff of Stockholm, that he would like to serve as correspondent; (5) from Dr. Hoffman, of the Youth movement, asking that we should establish a Bureau in connection with our World Union, which should arrange for the reception of young men and women in various countries, to give them an opportunity to study Liberal Judaism all over the world.

In submitting this report to our Conference, may I express it as my opinion that this organization of a World Union is one of the significant events in the history of Judaism. It is the first time in Jewish history that we have

effected a federation of all the Liberal elements in the Jewry of the world. It is also my humble opinion that this World Union can be wrought into a powerful agency for the liberalization of Jewish thought everywhere, and become a concrete instrumentality for the application of a progressive interpretation of Judaism to the realities of Jewish religious life all over the world.

Unless the Central Conference of American Rabbis gives its official authorization to the World Union, this effort will have been in vain. The American group easily represents over one-half of the Liberal elements of the Jewish religious life of the world, and it is the earnest plea of our European brethren that we give our name and thought and energy to this new phase of the Jewish Liberal movement.

It is the unanimous recommendation of your Executive Board that the Conference enter the World Union. To this end we submit the entire proposal to this special convention of the Conference in the hope that through your action, our interpretation of Judaism may become an influence in World Jewish thought.

Respectfully submitted,

LOUIS WOLSEY,
President

Upon its completion, it was moved that the report together with its recommendation be adopted.

The President then read a letter received from Rabbi William Rosenau urging that the Conference do not affiliate with the World Union together with the reply which the President had sent to Rabbi Rosenau.

January 13, 1927.

Dear Rabbi Wolsey:

I regret exceedingly that it will be impossible for me to attend the meetings to be held in Cleveland next week. And particularly do I deplore my absence from the special session of the Central Conference of American Rabbis, which has been called by you for the consideration of the question as to whether the Central Conference of Amer-

ican Rabbis should become a member of the World Union for Progressive Judaism.

I have read with care the typewritten transcript of the concluding statement of your printed report, touching the proceedings of the World Union. I am not, however, like you and perhaps others are, prepared to help vote the Central Conference of American Rabbis into the organization projected at London last summer. I, too, as you know, attended the London sessions, and arrived at the conclusion—the more I studied what was there presented by rabbis and laymen of countries other than America, regarding Liberal Judaism in said countries—that the formation of the World Union of Liberal Jews is not justified in the face of existing facts. My study and observation of what is designated Reform or Liberal Judaism has led me to the conclusion that Liberal Judaism is not the same in all countries. The Liberal Judaism of every country is motivated by particular conditions. In the countries of the European Continent, Liberal Judaism undertakes to defeat the charges of anti-Semitism, that Judaism is narrow and out of sympathy with the State Church. Hence it does not always reckon with the philosophy of Jewish tradition, but rather with the advantages accruing from expediency. In England it may be designated, to a great extent, a ritualistic Unitarianism. This characterization, in my mind, applies to the platform of the Liberal Synagog of London. Our Jewish Liberalism here in this country is a *Weltanschauung,* spontaneously and naturally evolved under the influence of American democratic institutions, with due regard to the philosophy of Jewish tradition. That we have, therefore, both in spirit and in liturgical expression, very little in common with various European expressions of Liberal Judaism, cannot be denied.

Nor is it prudent on our part for us to enter into such a World Union, because by doing so we would be obligated to cooperate with and stand by European and other wings of Liberal Judaism under conditions which might involve us in unwarranted departures from Jewish tradition and in the assumption of harmful positions in peculiar un-American political situations.

I do not believe in a Union that is not a Union in fact but may prove itself and is already *ab initio* a house divided against itself by widely varying and clashing specific interests.

I may remark in passing that what is regarded Liberal Judaism in some European countries is more conservative than the platform of many an American congregation considering itself here on this side of the Atlantic in the American Orthodox wing.

If you see fit to read this communication at the special session of the Conference, I shall be happy to have you do so.

Yours sincerely,

WILLIAM ROSENAU.

January 14, 1927.

My dear Doctor Rosenau:

I have your letter of the 13th and I regret very much that you will not be present at the meeting of the Conference in Cleveland next week. Of course, it goes without saying that I shall read your letter of dissent to the proposal to join the World Union.

The implication of your entire position would advise against any cooperation upon the part of the Conference with any organization whatsoever that does not have quite the same interpretation of life as the Conference. Of course, it goes without saying that your position would also be a protest against the action of the Conference in its covenant of cooperation with the Federal Council of Churches of Christ. Likewise, with any other activity of the Conference which implies some sort of cooperation with other organizations. I am wondering whether you have always taken such a position in Conference matters. I have not looked up your record, but it is my belief that you have, as member, President, and ex-President, participated in the work of the Committee on Cooperation with National Organizations. If we can cooperate with the Christian, I see no reason why we should not cooperate with the European Jew. We have even effected a Synagog Council of America, which includes Jews of very definite Orthodox position.

The purpose of the World Union, so I conceive it, is to cooperate where cooperation is possible. It was very definitely understood in London that each constituent body was to be autonomous and sovereign, and that it was not presumed to surrender any particular position which it has had.

I am telling you of this because I shall very naturally reply to your arguments on the floor of the Conference.

Fraternally yours,

LOUIS WOLSEY.

Baltimore, January 16, 1927.

Dear Rabbi Wolsey:

I hasten to reply to your letter of January 14, 1927, provoked by my communication of the 13th, on account of my dissent to have the Conference join the proposed World Union.

I should not have written these supplementary lines, had you not stated that you are telling me these things because you shall very naturally reply to my arguments on the floor of the Conference.

I need not state to you that my opinion with regard to the matter in question is only my personal point of view, among other personal points of view, and that I wanted it to be considered such.

The analogy you make between the proposed World Union and National Organizations with which the Conference has already pledged cooperation is surely not justifiable. Permit me to say that cooperation is one thing, and functioning in a World Union like the one proposed is another. Yes, I have favored as President and ex-President of the Conference, cooperation with National Organizations. But what were the objects to be achieved?

1. Furtherance of Philanthropic Aid like American Jewish Relief.
2. Advancement for Liberal Religious thought.
3. The spread of amity and better mutual understanding between various faiths, like the Federal Council of Churches of Christ.
4. The purpose of the Synagog Council of America, which does not ask us to give up any understanding we may have of Jewish traditions, but about which, as yet, I am not altogether certain as doing our Conference any good, except insofar as we obtain for ourselves the reputation of being considerate of the Orthodox point of view. What the reaction of the Orthodox in this Synagog Council of America will be when we shall stress our point of view, time alone will tell.

Do you not see from the above when and why I favored cooperation?

The World Union is something entirely different. I see the need of an organization of the Liberal forces of Jewry. However, as long as Liberalism is differently understood and motivated in other countries, from its understanding and motivization in America, I repeat that we would be fostering a Union in name only—a Union not based on the same platform.

May I add that by its very name, the proposed World Union naturally leads people to believe that Liberal Jews, the world over, advocate the same principles and policies which no one, who differentiates between one local phase of Liberalism and another can be prepared to concede.

As one deeply interested in the Conference, one of its former Presidents and one of its Charter Members, I trust that if cooperation with the World Union is pledged by the Conference, the extent of its cooperation will be defined with wisely considered limitations, on grounds specified in my first and second letter to you. Should the report of the discussion on the subject of our cooperation with the proposed World Union appear in the next Year Book of the Confer-

ence, may I ask you to have my two letters printed as part of the discussion? I desire to be on record on this subject.

I regret more than I can tell you that I cannot be in Cleveland, and would ask you to express my personal greetings to members of the Conference.

Sincerely yours,

WILLIAM ROSENAU.

Rabbi Maximillian Heller: I would like to know whether adopting this report commits us to its various proposals?

Rabbi Wolsey: There are no proposals except the machinery of the organization.

We have not committed ourselves to any religious or theological position. Each organization that shall become a constituent of the World Union shall be guaranteed its autonomy and the right to govern itself and to follow its own interpretation of Jewish life. We accept no proposals whatsoever.

Rabbi Maximillian Heller: There is something in this report to which I must object because I fear that it will widen existing divisions, and that is the implication, repeated several times, to the effect that we, as a World Union, should promote, or at least initiate propaganda on behalf of Liberal Judaism. Now, for my part, I feel assured that it is well that the forces of whatever you might wish to call it, Liberal, Progressive, or Reform Judaism, should organize. It is certainly our right to do so. And the arguments that are advanced in the letter of Dr. Rosenau to the effect that this could not be a real Union, because we do not agree on essential points with members of the Union, these arguments do not appeal to me. At the same time, there are elements in this report which I fear, because they may prove the beginning of a world propaganda on behalf of Liberal Judaism and I feel that it would be better that we should not begin a World Union with any such move. I think it would be better, if we are to form a Union of liberal forces in the Jewish World, that we should do so with-

out any attempt, aggressive or otherwise, to increase these forces. I think it would be far better if we allowed these forces to increase by natural accretion, rather than through organized campaigns.

In this report there are passages that recommend that we should search out liberal elements wherever they may exist, in order to induce them to affiliate with ourselves. These are the tendencies and this is the line of attack to which I object. I believe that if we organize such a Union and if we start at once by trying to increase it through aggressive methods, we shall be certain to arouse ill will and, in the end, to weaken our movement. I think that in forming this Union of Liberal Forces in the Jewish World, especially in the rabbinical world, we should, from the beginning, abstain from any missionary efforts, because these missionary efforts can not but arouse opposite efforts of the same kind. In due time, no doubt, there will come a Union also of Orthodox American Jews, of Conservative American Jews; it is well that there should be such Unions; but it is best that, from the very beginning, we should avoid anything that may, in the long run, lead to clashes, to keen competition and subsequent ill will.

There are several passages in this report which offend in this respect, for instance this one: that "as far as possible we find a correspondent in every country who shall be asked, and when necessary be assisted, to form an organization for the advancement of Progressive Judaism." Then will come this attempt, too, of forming a reform congregation or reform synagog in Jerusalem which is certain to raise a gigantic pother. The moment we commit ourselves to aggressive movements of this kind we are going to give rise to ill will, we are going to put a poison into the very beginnings of this union.

Now I am one man who, as a general policy, does not relish any joining with reservations. Yet for my part I should like to see that, in starting this union, we begin by dis-

avowing every effort whatsoever in the direction of aggressive propaganda, such as I see in several parts of this report.

I do not know just how to formulate such a reservation, but I believe it should be made in order to guard this Union from becoming, at its very inception, a source of deplorable disturbances.

Rabbi Philipson: I have listened with a great deal of interest and sympathy to the very able report of the London meeting presented by the President. To my very great regret, I was prevented from attending that meeting, and I think I missed one of the great opportunities of my life.

I believe it was a very remarkable moment in the story of Reform, or Progressive, or Liberal Judaism, and I for one am very heartily in favor of joining this World Union. I have listened to Dr. Rosenau's letter with a great deal of interest. I respect Dr. Rosenau's opinions. I am sorry he is not here. I do not like to talk about a man who is absent, especially if he cannot answer the things which I say. I do not believe the arguments carry any weight whatsoever. To me, friends, the important thing in this entire proposition is not whether this point or that point is debatable or objectionable, the great thing is the forming of a World Union of Liberal forces. That is the vital point. I would not like this Conference to be in the position that unfortunately the United States Senate has been in, in the matter of the League of Nations.

Of course this is a much smaller subject than the League of Nations, but the whole idea of the League of Nations was so marvelous and so great that for a body like the United States Senate to have stood out against it has to my mind always seemed a crime against the peace of the world. So in a much smaller way it would seem to me almost a crime against the possibilities of Progressive Judaism if we were to stand out against this idea of a world union of Progressive Judaism. I strongly plead that that idea shall be endorsed by this Conference.

I feel that our representatives who have been elected in London, or may be elected on the floor of this convention, so well represent our standpoint that we can well leave in their hands this entire matter that has aroused fear on the part of the former speaker. I do not favor an aggressive movement either on the part of the Christians against Jews or on the part of Jews against Jews, but to my mind it is perfectly legitimate and perfectly possible that Reform or Progressive Judaism in various countries shall be encouraged by this World Union without our making any aggressive gesture. For example, if in Brussels there should be a group of Liberal Jews who form a Liberal Congregation, let them go ahead and form it; they will be more likely to proceed if they know that they have behind them a body like this. That would not mean that we are going into Brussels and pass from house to house and say, "Will you join this Liberal Congregation?" It means simply that if there is a nucleus of Liberal Jews in Brussels who feel that they would like to have a congregation, and do not feel that they have the power or resourcefulness to organize alone, they might do it if they felt this body was behind them to encourage them in this work.

This is the important thing. If it is known that there is a body like this there may be progressive and liberal groups formed in every country, and progressive and liberal congregations everywhere. It is important and necessary, I think.

We have now come to the pass in the United States and in England in our Reform movement that we ought to take a step of this kind if we are in earnest in our liberal interpretation of Judaism, and I know that we are. We want to feel that Liberal Judaism is making strides elsewhere than in the United States. There are plenty of aggressive movements on the part of our Orthodox brethren. If they want to keep up their organization, they have a right to this, and so why in the world should we not encourage Liberal movements everywhere? Let us then take this remarkable step

forward, which I consider one of the great things in the history of Reform Judaism. If I were to bring out a second edition of my book I would devote a chapter to this new development in Liberal Judaism.

Rabbi Maurice H. Harris: I am in hearty accord with the action of the President and of the Executive Board in recommending that the Central Conference join with the World Union for Liberal Judaism. The objections voiced today are of two kinds: that of Dr. Rosenau because types of Liberal Reform Judaism in other countries may not be quite the same as ours; that of Dr. Heller that he disapproves an aggressive stand which the formation of such an organization would imply.

In response, first, to Dr. Rosenau, I would say that even right here in this Central Conference we are by no means a unit, there are ever so many different types of Liberal and Reform Judaism in our ranks, and none the less there is enough in common among us, enough on which we are all united for us to be a Central Conference. I think there is enough in all those different Reform bodies in other lands that we could well cooperate with.

As to the objection voiced by Dr. Heller: an active movement for Reform, for those who feel the need of it, for those whose convictions need liberal expression, is not necessarily, or in any way implied an act unfriendly toward Conservative or Orthodox Judaism, otherwise we might almost object to our present organization of Reform Congregations here as an attitude of aggressiveness towards Orthodox Judaism. In this great Convention here in Cleveland—we voice that which we believe but at the same time we are glad to see our Conservative brethren active in accordance with their convictions, and say to them, "God speed." That very Belgian incident which further evoked the opposition of Dr. Heller reveals the crying need. This representative tells that there is a condition there of what he would call "dry rot," where Judaism has drifted into a mere dead convention, that there are Jews there who can no longer

subscribe to the Judaism as there presented, but no body exists with which they could affiliate and because no such body exists they are out of the fold or they are drifting from it. I read recently of just such a condition in the Netherlands. There is no Reform movement there, and those who cannot conscientiously affiliate with the Orthodox body because that for which it stands no longer voices their beliefs, are as it were outside the pale, or they are occupying a negative position.

Why should we reformers always take a negative position, an apologetic position? Why should we not be missionaries of our modern message, at least to our own people? Why should we not have the courage of our convictions? We believe that Reform Judaism is the true expression of the faith that is in our hearts, yet we have always taken that apologetic position. It is a weakness. I believe in the enthusiastic presentation of the Faith as implied by our gathering. I hope, gentlemen, with one accord, we will join the World Union not only for our sakes, but largely for theirs.

The call for the previous question was lost: Ayes, 27; Nays, 41.

Rabbi James G. Heller: Is there any reason why we must dispose of this question at this meeting rather than at the regular convention to be held in June?

President Wolsey: The sooner the Conference decides to go into the World Union, the sooner the World Union can function. The World Union is waiting for the Conference's response. I promised the group in London that I would submit it at this meeting.

A motion to limit discussion to fifteen minutes was adopted.

Rabbi Samuel H. Goldenson: I desire to give you a little information rather than to make a speech on this matter. The information that I have in mind is with reference to the active and prominent part that Mr. A. Leo Weil has taken in this convention. It happened that Mr. Weil was in

Europe two summers ago and spent considerable time in a number of countries of Europe, and had occasion to meet with a number of prominent Jews in the various countries which he visited and talked with them about Jewish religious conditions abroad. When I saw him in September he told me of his experiences. Almost everywhere in Europe where he had the opportunity of meeting with Jewish leaders he was told that Jewish conditions there demanded that there be agencies provided for the expression of Jewish Liberal religious ideas, and he came back with great enthusiasm, or rather with a great sense of responsibility for the many, many Jewish young men and women of the various countries of Europe, and it is because of his knowledge gained on these trips, and because of the sense of responsibility that was induced by these experiences that he came back with the determination that the Union of American Hebrew Congregations do something for our European brethren. I thought, men, that you ought to know how this idea arose. Remember that an organization carries along in its work the spirit of the inception of an idea, or ideal. Now the origin of it came from an experience of a layman. You see, it is not an aggression on our part at all. We did not conceive of this purpose. We have not deliberately set out to make propaganda; it comes through another way, and a way that it is important for us to realize.

Now, friends, if a layman in Jewry comes back from Europe with a sense of responsibility to the great masses of young men and women in Jewry, shall we feel the responsibility less than he? That is all.

Rabbi Edward N. Calisch: I wish to add my experience to that which has just been recited by Dr. Goldenson, to say that it was exactly similar, and the conditions are such not only in Europe but I will say practically throughout the world. I have talked with Jews in China, and in India, and in Egypt, and in Palestine, and in Europe, and everywhere there are exactly the conditions that Dr. Goldenson has pointed out.

To give a concrete example, I have a cousin who is professor of Greek and Sanscrit at the University at Leyden. When I visited Holland I had the pleasure of taking dinner with him and his wife and two grown children. The discussion turned upon Reform Judaism. After we had discussed it for some time and I told him what Reform Judaism stood for here in America, he said, "If only we had something like that here we would be a great deal better off."' The same thing happened in China where I had the privilege of addressing the Jewish community of Shanghai, and I addressed them on the subject of Jewish life in America and told them what Reform Judaism meant, what it had accomplished, what it stood for, and the comment that was given to me by a very pronounced Orthodox gentleman was that while he didn't agree with me, I certainly had given them all something to think about.

I wish also to add by voice to what Dr. Harris has said in reply to Dr. Heller, that while I do not presume that we will start out to be an aggressive propaganda movement for Liberal Judaism, yet for mine own part, I would just as soon start out aggressively. We have a right to do it, we have the duty to do it, and I believe, that our very existence will be a beacon light to World Jewry.

Rabbi Samuel S. Mayerberg: At the risk of being considered presumptuous, I as a young man want to be in the class with the dean of American Rabbis, and some others who have spoken in the affirmative on this question. I feel that the occasion is so historic that I want to have a share in the passage of a movement that will make for the advancement of Liberal Judaism throughout the world.

I am rearing some boys in Dayton to enter the American rabbinate and I believe so thoroughly in the mission of Liberal Judaism in America that I want these boys when they join this Conference to know that the man who taught them advocated the joining of this World Union and I think that we will not only accomplish a fine piece of constructive work throughout the world in our aggression, if you want to use

the term, but that we will be offering a bulwark of strength to those in Europe and other countries of the world who need our support.

I think that the condition of Liberal Judaism in the world today is about the same as that which Isaac Mayer Wise found in America, and I think that if he had had some champions in those days that the battle would have been half won before he began. He worked alone, and it is unfair for us to let others in their struggle for Liberal Judaism work alone when we have strength and power and advice to give.

Rabbi James G. Heller: I would like to speak a word for delay. If this is an historic event, then let us not approach it quite so thoughtlessly—I do not mean as those who have spoken, but as is of necessity the case when so short a time can be devoted to its consideration. I believe there are very serious differences of opinion, not as to the advisability of missionary work for Reform Judaism, but as to the method of it. There are very grave differences between some of the policies presented here. If we are going to cement such a union; if we are going to subscribe to certain principles already involved in this platform, the members of the Conference deserve more time for consideration, for investigating their own opinions and for the discussion of them. Though some of us may believe in aggressive Reform Judaism we would hesitate to enter into a community without the invitation of that community and in a certain specific way.

How many members of this Conference would go into a Conservative Congregation at the invitation of the Rabbi and try to make a Reform Congregation out of it? We all know the delicacy of such a situation. Can we go into a community because one Rabbi asks it, without consulting the wishes of the community?

I am thoroughly in favor of cementing an alliance with communities that desire it, and that come to us as a community, but let us forbear, and let us be on our guard lest

we become an agency to bring discord into these communities.

This Conference has been singularly inconsistent, it seems to me, in one respect. We talk about *Kol Yisroel* when it suits us, and we go in the opposite direction when it does not suit us. A few years ago the Conference refused to endorse certain principles because they would bring disunion in our relations with world Jewry. If we persist in this we will achieve not so much in disseminating our ideas as arousing an opposition which is not yet crystalized. We shall succeed in crystalizing it the more rapidly.

Rabbi Sarasohn: I have had the pleasure and the privilege of attending several Conventions of the Conference, but this is the first time I have ever been in attendance at a Convention where when a matter of cooperating for the purpose of helping the cause of religion has come up we have hesitated.

Men, did we hesitate for a moment to cooperate with the Federal Council of the Churches of Christ in order to help the cause of good will?

We all listened very carefully to the splendid message that our President gave us. In it was pointed out very clearly that every single possible problem, particularly the one affecting the unity of Israel was clearly threshed out. If my memory serves me correctly, when a very important question came up on the floor of that great Convention, in London, it was made evident that unity in Israel is desired. I dare say there is not a member of this Conference who has any doubt about the significance of this World Union for Liberal Judaism. We are all liberal religionists, that is why we are here. There may be rabbis who officiate in Conservative pulpits, but there is no doubt about their particular and individual liberalism and Jewish modernism, is there? There is not a member here, who need hesitate to commit himself to this platform, why then delay? Why postpone this until the spring or the summer? If we do we may discourage our friends across the seas.

A motion to lay on the table until the June meeting was made by Rabbi James G. Heller. The motion was lost.

The original motion that the recommendation of the Executive Board be concurred in and that the Conference join the World Union for Progressive Judaism was unanimously adopted.

Rabbi Wolsey: It seems to your Chairman that we have passed a very historic motion and that perhaps this is the beginning of a still greater era for Liberal Judaism.

The courtesy of the floor was extended to Dr. Lee K. Frankel, Chairman of the Pension Commission of the Union of American Hebrew Congregations, for the purpose of permitting Dr. Frankel to outline the pension plan which he desired to present to the Union.

The thanks of the Conference was voted to Dr. Frankel upon the conclusion of his presentation of the pension plan.

II. COMMISSION ON SOCIAL JUSTICE

The report of the Commission on Social Justice was presented by Rabbi Frisch.

REPORT OF COMMISSION ON SOCIAL JUSTICE

To the Central Conference of American Rabbis,

GENTLEMEN: At the request of the President of the Conference the Social Justice Commission is herewith presenting a special report on the major activity in which it has been engaged this season, and is, at the same time, laying before the Conference the entire problem of Social Justice work as it, in the opinion of the Commission, confronts the Conference.

WESTERN MARYLAND RAILROAD STRIKE INVESTIGATION

The new major activity of the Social Justice Commission is our participation with the Research Department of the Federal Council of the Churches of Christ in America and the Social Action Department of the National Catholic Welfare Conference in investigating the strike of the Western Maryland Railroad. It will be recalled that the Social Justice Commission was invited to participate in this in-

vestigation by these two Church bodies following an earnest appeal to make such an investigation received from groups of responsible citizens in Cumberland and Hagerstown, Md., which communities and their localities were most seriously affected by this industrial conflict. This appeal was made to the national religious bodies in the absence of action by the local church and the civic and commercial organizations.

Your Social Justice Commission having informed itself in a preliminary way of the situation, and feeling that this call was one that ought to be heeded, recommended to the Asheville Conference, held last June, that we join the Research Department of the Federal Council and the Social Action Department of the National Catholic Welfare Conference in this investigation. The Asheville Conference authorized this action. Upon the nomination of the Chairman of the Social Justice Commission, the President of our Conference appointed Rabbi Edward L. Israel, of Baltimore, to act as our investigator. The Executive Board appropriated $250 for our share of the expenses of the investigation, the amount asked for by the Commission. The two other participating organizations have regular offices and officials and have expended much in excess of this amount for this purpose. The investigation has just been concluded and the findings are soon to be published. The study of this industrial controversy has been a most involved and complex one and has entailed an enormous amount of work and responsibility on the part of the investigators. The findings bring out all the facts in the case regardless of whom they reflect upon. The report is impartial in its criticism of those steps taken on either side of the controversy which the investigators found objectionable. Following the plan as originally announced, there is no intention on the part of the investigators, as evidenced in the report, to pronounce a verdict in favor of one side or the other of the parties concerned. For the most part the findings favor the workingmen because, in the opinion of the investigators, the right has been on their side in the specific issues involved.

The participation of the Central Conference in this investigation represents no new departure in principle from our previous positions in this field of human concern. Our Central Conference has already again and again in its social justice platforms declared itself emphatically for definite human standards in industry, and for certain rights of labor, among them the right of collective bargaining. These standards and rights were assailed or withheld during the course of this industrial conflict. The management of the railroad did not exert itself sufficiently to avert the strike nor to settle it in a reasonable and amicable manner after it started. All we were asked to do in con-

nection with this investigation, and all that we have done, as a body of religious teachers, was publicly to evidence our sincerity in our own official declarations on the matter of social justice, and to apply our announced principles to an actual industrial conflict.

Your Social Justice Commission, having been given due authorization by the Asheville Conference to participate in the investigation, and being convinced that our Conference did not desire any censored reports of the findings, but the full truth, went ahead with the undertaking and concluded it. Because of the arduous and involved nature of the project and the elaborate and complicated character of the findings, great difficulty was experienced in the blending of the views of the three investigators as to methods of procedure and as to the final shape of the report, particularly since the three investigators had to keep in constant touch with the committees of their respective groups for such modifications as these committees desired to make. It was, therefore, out of the question to submit the final report to the membership of our Conference as a whole. The report represents the findings and interpretations of the three investigators of the respective organizations; these investigators being at the same time the conferees acting for the three bodies. The Chairman of the Social Justice Commission was consulted at every step of the proceedings and passed upon every important issue involved. The members of the Commission were all given an opportunity to study the report as at first issued, which has been changed but by slight modifications, these latter all approved by the Chairman. Two members of your Commission did not exercise their opportunity to vote. The others all voted affirmatively. It should be noted also that the President of the Conference was consulted by the Chairman and by Rabbi Israel at every important step of the proceedings, although of course the responsibility for the final form of the report and the action taken rests entirely with the Social Justice Commission. Rabbi Israel will presently recount for you, in a supplementary report, his participation as our representative in this investigation. The members of this Commission cannot praise Rabbi Israel enough for the superb work he has rendered in this important undertaking. He represented the Conference with unusual knowledge, vision, forcefulness and resourcefulness, and all this at a tremendous sacrifice of time, thought and energy. It goes without saying that his signature attached to this report does not refer to these sentences concerning his personal contribution to the undertaking.

Your Social Justice Commission now herewith asks the Central Conference to ratify the action of the Commission in the conduct of this investigation and to authorize it to publish the findings jointly

with the Research Department of the Federal Council and the Social Actions Department of the National Catholic Welfare Conference.

FUTURE WORK IN THE SOCIAL AND INDUSTRIAL FIELD

This is the first time our Conference or any of its subsidiary bodies has directly engaged in an investigation involving an industrial dispute of importance. Your Social Justice Commission has come to the conclusion, as the result of this experience, that, if it is to prove useful at all in functioning for the Conference in the way of mitigating industrial strife, it must be given some authority, under well defined principles and limitations, to act without waiting for meetings of the Conference as a whole for such authority. Adjudication of controversies in the seething realm of the economic life can manifestly not wait for annual or special conventions of large bodies. Broadly speaking also, the scrutiny and the judgment required to handle undertakings of this type must necessarily be delegated to smaller groups who can act with greater speed and more coherent opinion. Unless such a smaller group is given authority to act for the Conference in this field of endeavor, the Conference will automatically exclude itself from the opportunities of aiding the right to prevail as it bears on the human aspects of the living economic issues of the day.

This Commission, therefore, urgently requests the Conference to empower it to take action from time to time on specific industrial situations under the following limitations:

1. That such action be always in the nature of a specific application of the general principles laid down in the Social Justice platforms and kindred declarations of the Conference
2. That all actions of the Social Justice Commission bearing on this class of specific industrial situations shall require the approval of at least two-thirds of the members of the Commission.

A LARGER SOCIAL JUSTICE PROGRAM

We feel that the time has come for our Conference to face the serious and pressing problem of its obligation in the field of social justice. It is our conviction that the Conference has contented itself with too limited a program of activities in this direction, and, furthermore, that these activities have been of too general and theoretical a character. By its social justice platforms and declarations and by its praiseworthy and successful insistence on the featuring of this subject on the program of the Union convention in St. Louis two years ago, the Conference has taken an advanced position on questions of social righteousness, but, except for its action in denouncing the 12-

hour day in the steel industry, its participation for two or three years in the work of the Conference on Economic Factors in International Relations, and its cooperation in the investigation of the Western Maryland Railroad strike, the efforts of our Conference have thus far been in the nature of pronouncements merely. These efforts have been for the most part sporadic and have not followed a definite and comprehensive plan. The Conference has depended, for the carrying out of even this very restricted and irregular range of activities, on a voluntary committee consisting of men already distracted and overworked by the many demands made upon them in the active ministry. Sums totally inadequate have been allowed for this all-important branch of the Conference's work. It is high time that the Conference envisage more comprehensively its large and solemn obligation in this field of labor and that it provide adequate means and machinery to effectuate it. Your Commission believes that Social Justice work should constitute one of the two or three major activities of the Conference. In the light of the ever-growing industrialization of modern life it would not be too much to expect the Conference to look upon its social justice work as having a proper claim upon half of its preoccupation. To minimize this work means to fail to understand the challenge of the newer era in which we are living.

Your attention is called to the fact that the Federal Council has a large department with many paid workers exclusively engaged in this work, and a budget that called for more than $40,000 last year. This department of the Federal Council issues a weekly bulletin, called the "Information Service," to a clientele of ministers, publicists, professors of economics, etc., that runs into the thousands; publishes studies on various economic questions, such as the wage question and the coal industry; and takes the field for occasional special studies involving first-hand investigation, and in a multitude of other ways keeps its Protestant constituency informed concerning social problems and movements which bear upon the work and the responsibility of the churches. Most of the larger Protestant denominations have, in addition to their cooperative work under the auspices of the Federal Council, separate departments operating in the field of social and economic problems. This department of the Congregational churches, besides engaging in the usual range of activities, has recently sponsored the organization of groups of ministers, editors, etc., for the purpose of studying conditions in foreign lands with a view to the creation of better understanding between the United States and other nations. The Social Actions Department of the National Catholic Welfare Conference maintains a staff of workers and appropriates a large budget for this purpose. These and other religious bodies appreciate the solemn obligation that devolves on their churches to

come to grips with the social and economic problems of the day in so far as the latter have an ethical and religious bearing. We make allowance, of course, for the circumstances that our Central Conference is a much smaller organization and lacks the participation and the resources of our laity, but even making this allowance we hold that our Conference has a much larger duty to perform in this field than it is now recognizing and responding to.

This Commission, therefore, calls upon the Conference to press the Union of American Hebrew Congregations to engage in social justice work vigorously in answer to the challenge of the times and for the honor of Judaism. This is laymen's work as much as rabbis', even more so. But until the Union undertakes the task, the Conference must extend and expand the work in this field and treat it in fact as an outstanding department of its activities, making adequate provision for it in the way of workers, facilities and appropriations. The arduous tasks falling in this sphere, which rightfully claims the attention of the Conference, can no longer be taken care of by overworked rabbis in the stray hours they can snatch from their many duties. For these purposes concentration and continuity of such a nature are required as very few, if any, of our busy men can spare. We therefore strongly urge upon the Conference to engage a suitable man to devote himself at least partially to activities in the economic and industrial fields in which religion has a stake. With a full realization that our Conference must save all the funds it can for the relief of superannuated ministers and other urgent causes, we are convinced that our organization cannot invest the moderate sum needed to finance this proposed expansion of its activities more wisely and more fruitfully.

Respectfully submitted,

Ephraim Frisch, *Chairman*
Abraham Cronbach
Harry W. Ettelson
Sidney E. Goldstein
Samuel H. Goldenson
Edward L. Israel
Ferdinand M. Isserman
Gerson B. Levi
Lee J. Levinger
Meyer Lovitch
Edgar F. Magnin
Louis L. Mann
Samuel S. Mayerberg
Louis A. Mischkind
Victor Emanuel Reichert

Report of Rabbi Edward L. Israel

At the meeting of the Central Conference of American Rabbis in Asheville, N. C., in June, 1926, an invitation to the Social Justice Commission of the Conference to become party to the investigation of

the Western Maryland strike of Engineers and Firemen which had begun in October, 1925, was read. The circumstances attendant on our invitation to become part of the investigation are given in detail in the report of the Chairman of the Social Justice Commission. It is my duty merely to report on my activities as the special investigator.

Shortly after the Asheville Conference, I attended a meeting in New York City. At this meeting were present Dr. F. Ernest Johnson of the Department of Research and Education of the Federal Council of Churches of Christ in America, representing the Protestant group in the investigation, and Father R. A. McGowan of the Social Actions Department of the National Catholic Welfare Conference, representing the Catholic group. Some preliminary work had been done in the way of interviewing members of the committees of Cumberland and Hagerstown, both lay and clerical, as well as strikers and strike-breakers. This meeting was to acquaint me with these preliminaries that had been entered upon between the time that the investigation had been asked for and the time that our Conference had met. All of the preliminary investigations were checked over and ratified by me. All subsequent inquiries and meetings and correspondence have been a thoroughly cooperative affair in which nothing has been done without the full participation and consent of the three of us.

It would be superfluous and comparatively uninteresting to give a chronological tabulation of the manifold meetings which we held, the discussions which have been carried on before our conclusions were arrived at, and the voluminous correspondence which has characterized this gigantic project. The report will be printed in a very short time. We hope that every member of the Conference will receive a copy of the report. The members of the Social Justice Commission who have seen the galley proofs can testify to the thoroughness which has characterized the entire effort. It is by far the most complicated and detailed undertaking of its kind that has ever been handled by any of the organizations involved.

We were not asked into this controversy as mediators. It was our province merely to investigate the facts from all points of view and to set down our findings in an impartial manner. What disposition the management or the striking employees or the committees involved desired to make of this report is a matter beyond our province. Whether the Central Conference of American Rabbis desires to make a special Social Justice pronouncement on the basis of the findings of the published report is something that you may be called upon to consider at our next Conference meeting. I desire merely to present to you a brief analysis of the entire investigation.

We open our report with a foreword which sets forth the occasion of our participation in the controversy and asserts the principle of the

point of view of religion in matters of Social Justice. The report which follows is then divided into eleven chapters, each of which in turn is subdivided into sections of "Facts and Conclusions." By the latter division the investigators have endeavored to keep distinct the setting forth of the facts from what we felt was our obvious responsibility to pass judgment of praise or censure.

The first chapter concerns itself with the immediate causes of the strike. The Western Maryland is the only Class A Railroad with tracks wholly in the United States that has failed to meet the standard wage rates now obtaining among all other Class A Railroads. We found that the strike was in reality a lockout and that the company was guilty of a violation of an existing agreement with its men, as well as a high handed, uncompromising, anti-labor policy. We have insisted on the principle of arbitration as a basic policy in the frustration of economic warfare. In this respect we have had occasion to censure some of the representatives of the Unions, although it must be admitted that their dereliction in the matter of offering to submit the controversy to arbitration was somewhat atoned for by a last-minute offer to this effect on the part of the National Officials. It would be too great a task to give the outline of everyone of the chapters found in our report. In this condensed presentation, I desire only to present to you the outstanding features.

I have already addressed myself to a brief outline of our findings on the strike question. The second matter that we encountered was the wage question. In refusing to pay the standard wage, the company pleaded poverty. We have conducted a very detailed analysis of the finances of the Railroad. We find that the payment of the standard wage was not a barrier to the company's solvency or the payment of fixed charges. The real trouble was an excessively high bonded indebtedness and burdensome capital situation. Certain mistakes in management had occurred and the stockholders were endeavoring through the management to force the employees to divide their losses with them. Every economist whom we have consulted has told us that such an attitude is unjust and untenable. We have furthermore the express statement of no less an authority than Prof. Jacob Hollander of Johns Hopkins University that the question of financial prosperity or even of solvency of an industry cannot constitute justly the barrier to the payment of a standard wage.

We have addressed ourselves furthermore to the moral responsibility of stockholders who, even though they hold a minority interest, have by reason of their influence an opportunity to see that justice is done in the case of the Western Maryland. (This refers particularly to the Rockefeller interests.)

As regards a general labor policy, the Western Maryland situation offers an example of fundamental difficulties existing in many industrial situations in our land. We have discovered in this particular instance a most injudicious and inconsiderate procedure in administration which has resulted in a hostility of labor toward the management and a general suspicion on the part of the men.

We find that many an industrial concern as the one in this instance has piled up trouble for itself by failure to have its labor policy administered by men possessed of insight into the problems of human relations and a sympathetic understanding of the workers' attitude. In the case of the Western Maryland, both the policy and its administration leave much to be desired.

We have turned also to the matter of the responsibility of community sentiment, particularly the laymen, with regard to the violation of human rights and have proclaimed the moral responsibility of a community to take a righteous stand when fundamental principles of Social Justice are being violated.

We have endeavored to issue a word of exhortation to the churches and the ministers. We maintain that the technical aspects and the lack of facilities for studying industrial controversy are not excuses for failure to know something about the human aspects of such a controversy. We give credit to the local religious leaders for initiating the present investigation, but we insist on something more. "The extent to which the ministers and church must take a public stand and deal fairly with these issues" (and in the following sentences, I quote verbatim from our report) "is one of the challenging questions of the hour. Any answer based on the idealism in which the churches are founded is obvious. The churches are devoid of any inspiration unless they can first inspire to unity and brotherhood. Industrial strife sets man against man, brother against brother, and one church against another, destroying the fundamental love, without which no religious effort is possible. The church cannot stand by, unaffected and disinterested, while the very antithesis of its highest aim is being spread, often within its very walls. This fact, combined with high moral responsibility derived from the prophets of Israel of old, to speak in the name of God on every issue, ethical, political, economic, or social, makes the presence of religious bodies in industrial conflict not only feasible but imperative."

Throughout these deliberations your representative has been in constant communication with the chairman of the Social Justice Commission and the President of the C. C. A. R. While it was impossible to present to them the multitudinous details, all major issues have been decided after consultation with them. The report has been submitted to both the management and the Unions. A presentation of

the case of each signed by their representatives accompanies our report and is commented on. Every member of the Social Justice Commission has received a copy of the galley proof. Their action on this matter has been given in the report of the Chairman of the Commission.

There have been many points in the course of our inquiry where our final statement has been in the nature of a compromise. Members of the Social Justice Commission as well as members of the Conference in reading our report must take cognizance of this fact. Very often the moral evaluation of certain situations has been given in terms that your representative has not felt to be sweeping enough. I have no doubt that many of my colleagues will feel the same. You must remember, however, that on an inter-denominational investigating committee, we have to take account of different church creeds, and moral terminologies. I have discovered, for example, that from a theological point of view, my use of the term "justice" or "Social Justice," that would find perfect accord among you, cannot always be sanctioned by one or another of my fellow investigators. We, therefore, had to resort very often to a compromise terminology in the interests of cooperative enterprise.

Rather than precipitate the Conference into a discussion of an official pronouncement of Social Justice principles on a subject in which it has not had time to prepare itself, I would suggest that we follow the suggestion of the Chairman of the Social Justice Commission in doing exactly what is being done by the Federal Council of Churches of Christ in America and the National Catholic Welfare Conference; that is, merely taking official cognizance of the presence of the Social Justice Commission in this investigation so that the report may be printed under the joint signatures of the three investigating bodies. As far as any special Social Justice pronouncement is concerned, I would suggest that some formulation of the report in terms of the Central Conference program of Social Justice be authorized for presentation to our June meeting, where it can be discussed at greater length and issued as the moral pronouncement of this body based on the investigation which has been made.

I want, in conclusion, to record my high sense of privilege in being permitted to represent the Social Justice Commission of the Central Conference of American Rabbis in this momentous undertaking. It has been at times most trying and engrossing. But it has been most inspiring and enlightening. I cannot express too greatly my appreciation of the confidence which you have reposed in me.

Respectfully submitted,

EDWARD L. ISRAEL.

After the reading of the report by Rabbi Frisch, and the supplementary report by Rabbi Israel, it was moved and adopted that that part of the report which refers to the Western Maryland Railroad strike be taken up for consideration, while action on the remainder of the report be postponed until the regular annual meeting of the Conference. Ayes, 39; Nays, 14.

It was moved that the recommendation of the Commission be adopted:

Your Social Justice Commission now herewith asks the Central Conference to ratify the action of the Commission in the conduct of this investigation and to authorize it to publish the findings jointly with the Federal Council and the National Catholic Welfare Conference with imprimatur of our Conference.

Upon motion duly seconded and accepted by the Commission the wording of the recommendation was changed to read:

Your Social Justice Commission now herewith asks the Conference to ratify the action of the Commission in the conduct of this investigation and to authorize it to publish the findings jointly with the Department of Research and Education of the Federal Council of the Churches of Christ in America and the Social Actions Department of the National Catholic Welfare Conference.

The recommendation as amended was adopted.

Rabbi Bookstaber: I would like to know how many employees are concerned in this particular question of arbitration?

Rabbi Israel: There are no employees concerned. This is not a matter of arbitration. We were asked merely to make a report on the strike situation. We were not asked, as I said in my report, to serve as mediators. There are 408 men concerned in this situation, but as the President of the Conference has well said, the issues involved in this case are a cross-section of the economic evils that exist in many

situations and although there are a comparatively small number of men concerned the issue is a very grave one.

Rabbi Bookstaber: What is the difference between the conception of our Commission of the term "Social Justice" and that of the representatives of the other groups? I am interested to know that.

Rabbi Israel: I wish that I had Father McGowan and Reverend Johnson to answer the question. I naturally cannot give an adequate answer to it. The question was asked by the Social Justice Commission this morning. The Catholic Church uses the word "Justice" in a very strict theological sense. They never use the word "justice" in the abstract sense in which we use it in the term "Social Justice." They do not use the word "justice" as an abstraction, but as referring to a specific incident, and its accompanying penalty. It is a theological point of view entirely. We could not go beyond it. It was not for us to say, "We differ with you and we feel that our point of view is superior." They expressed their point of view and we had to accept it. That was all.

Rabbi Foster: As a former Chairman of the Social Justice Commission, I have great sympathy at this moment for the present Chairman, but as a member of the Conference, I want to urge my brethren to exercise great caution in accepting the recommendation of the Commission. I know there may be very much involved, but more is involved if we make a mistake on a basis of principle, both as concerns our Conference as well as our country, because when we stand firmly for justice in all aspects we are creating an atmosphere and furthering a movement that will ultimately be most fruitful.

Now there are four reasons that I want to advance on the presentation of the Commission against adopting a report which we do not hear read.

I believe it is an unprecedented procedure. If the Social Justice Commission of the Conference and the larger So-

cial Justice Commission, value the imprimatur of our Conference, there does not seem, to me, to be any reason why we should not be taken into the confidence of the Social Justice Commission with the reading of the report so that we could pass judgment on it. We are asked to endorse something that we have not had a chance to read. If our endorsement is worth anything we must read it and think about it, and if we should give our endorsement to something we cannot read, what good is our endorsement?

There are four reasons why I would urge caution on the presentation of the Social Justice Commission itself. In the first place, we are informed that there is a theological difference of opinion among the groups as to the interpretation of Justice. That may be a minor thing or it may be a fundamental thing. I do not know without seeing the interpretation that the Commission puts upon the word justice, but justice to us means a very definite thing, it is the outstanding principle of our whole religious experience and I for one would be against endorsing any use of the word justice on a theological basis that I have not had a chance as a member of this Conference to study and think about.

We have been told by those who present this report that there is a theological difference among the group. I do not know what it means, but they have told us that.

The next thing: we are informed that on this very important issue a compromise has been reached. We do not know what the compromise implies. We have refused to make a compromise where principle is involved. If it concerns action, action for instance for the good and welfare of the community, if we can maintain our own integrity and compromise on procedure, we are glad to do it, but when it comes to principle it is impossible for us even to entertain the thought for a moment, and we have been informed that the conclusions of this Commission represent a compromise attitude involving Justice and Social Wel-

fare, and humanitarian endeavor. That may be very significant, and I for one refuse to do it.

The third point: the Social Justice Commission itself on this vital issue has not reached unanimous opinion. All the members of the Social Justice Commission of our own Conference have not signed the report, only a small number.

Rabbi Frisch: No one objected; thirteen out of seventeen have signed and four have not voted at all.

Rabbi Foster: Well, they did not get a full vote. On a matter of principle that is involved they really should.

Now the Commission tells us that it was in close touch with the Executive Committee of our Conference on fundamental issues, but there was a multitudinous amount of details about which the officers of the Conference were not consulted and you and I know from common experience that some of these insignificant multitudinous details are far more significant and fundamental than so-called fundamental issues, and unless the officers of the Conference were taken into consideration and consultation on the issues involved it seems to me that that point falls by the way as very important.

And in conclusion I would say: let us be very cautions and not endorse a report that we do not see, and if the Social Justice Commission wants our endorsement, I for one may be only too happy to give it, but there should first be presented to us in Conference, in executive session, the report which it wants us to endorse.

Chairman Wolsey: May the Chair ask you in how far you would want the Jewish conception of justice modified by the Catholic Church's conception of justice?

Rabbi Foster: I would not want it at all; it is impossible to do it; I would want to know whether I can endorse the interpretation which the Social Justice Commission of our Conference has put upon justice because it admits that

there is a theological difference. Manifestly they had a tangle to wrestle with.

Rabbi Ettelson: If the question involved were a question of committing ourselves to first principles then it seems to me a plea for caution would be perfectly in order, but we have threshed out that phase of it in many previous Conferences, we are already definitely on record with regard to a program. It is not any more an issue as to whether or not we believe in social justice, it is whether or not when there are definite findings on the part of a group of special investigators which show us the opportunity for applying the principles which we already have adopted, whether we shall again go over the whole ground.

I think that the previous speaker caught too much on mere terms. It may be that one or the other of the church bodies may have differed with us as to whether or not to apply the term social justice to this or that or the other particular, they, however, were not at all in disagreement regarding the particular issues involved, regardless of what particular terminology might have been employed, and when it came to a question of compromise, may I say that the compromise was not a compromise in regard to whether or not one ought to express oneself strongly, but whether one ought to go so far.

In other words, caution might be asked of us regarding a radical utterance, but the compromise represents rather a qualifying, a toning down, a not going as far as the members of the Social Justice Commission of the Conference themselves were prepared to go. There is not any doubt in the matter that the particular issue represented, not a strike but a lockout, there does not seem to be any doubt on the part of any one concerned in the issue that the men were wrongly dealt with, that in this particular case it was the championship on the part of the religious and ethical forces on behalf of those who needed a champion to speak in their behalf, and may I say in this connection that the Catholic Church asked as a special privilege, the right to

append a statement in which they themselves rebuked the Catholic religious agencies in the communities for not having taken definite action without waiting for the national body to act. If so conservative a group as the Catholic Church feels it necessary to censure some of its own agencies for not having acted, and if the report itself represents not a radical standpoint but a compromise in the sense that it is qualified, we who are on record for a definite social justice program should not ask that before we take any action we shall investigate the investigators, and try and individually find out whether the findings were true in every particular, we simply could not do that, and for that reason I feel that this constant putting off of meeting a practical issue would simply put us in a position where we cannot hold our heads high with regard to the other great religious denominations.

Rabbi David Lefkowitz: I am not a member of the Social Justice Commission, but I think that the opportunity presented to us is so great that I wish to speak for the motion that is before us from the side of those who have not viewed the proceedings, who have not seen one item of the report that is in galley proof before us, for I realize that what is before us is not the report, but the question of procedure and the whole matter of social justice.

Shall we tie the hands of the Conference as a body making it utterly impossible for them at any time, at crucial moments—not a year or two years after the events have passed, but at crucial moments to give an utterance that will be helpful toward social justice, or shall we make it possible for the Conference to speak authoritatively and helpfully on the great questions? It is a question of procedure.

Now what have the other two great bodies with whom we are now associated done? They have done the sensible, practical thing: they have set aside investigators and they have studied the problem with all its infinite details and intricacies, and rested the thing with them. We are not

asked to approve of the report, we are asked to allow our Commission that has studied the question under the guidance of our investigators, to sign the report. It is the Commission that is signing the report. We will never have helpful, decisive action on the part of the organization with which we are affiliated in this question if we decide to wait and study every question positively, as was said. We did study, and we have made our pronouncements on the principles involved. I am for the Conference making its pronouncements when the pronouncments will count, not when the issue is dead and gone, and forgotten. I hope that you will pass the motion.

Rabbi Bernstein: It seems to me that we are confronted with two facts. In the first place we are asked to endorse a report which we have not seen, and a report which involves certain principles about which there appears to be a disagreement, and I for one would refuse unconditionally to give my endorsement to such a report unless I know what the principles are that are involved, and what the facts are that are involved. And in the second place, this fact confronts us, that immediate action is apparently necessary. Now if we cannot endorse this report at present, it means that that action cannot be taken until the meeting in Cape May in June, therefore, I move this amendment to the motion before the house: I move that the Social Justice Commission of the Central Conference of American Rabbis be given permission to publish this report as the report of the Social Justice Commission.

Rabbi Frisch: The way I understand it we really would welcome the ratification of the Conference. If the Conference will not give us its ratification but only permission to go ahead, we will take that as a half loaf, but I think it would not be to the credit of the Conference to refuse to adopt this report. We have used words for years and years, words, words, words. Whenever you come to a specific issue, we are afraid.

Chairman Wolsey: I would like to say to you, Rabbi Bernstein, that as a young member of the Conference, you do not know and perhaps others do not know, that we have definitely committed ourselves in the City of Rochester to a very definite program of social justice with very definite permanent principles that we have not turned our backs on at all, and if I understand the action of the Social Justice Commission it is simply trying to put into effect the principles of the Social Justice Program that we adopted some years ago in the City of Rochester.

III. JOINT TRACT COMMISSION

The subject of reorganizing Joint Tract Commission was then taken up for consideration.

Rabbi Philipson: At the Cincinnati meeting of the Conference you passed a motion that we discontinue our relations with the Union of Hebrew Congregations on the matter of Joint Tract Commission. I now move you to reconsider that action.

The motion was seconded and upon a vote carried unanimously.

Rabbi Philipson: At the post-Conference meeting of the Executive Board at Asheville, this matter was taken up and the Executive Board was favorable to reconsidering this action, and appointed a special committee consisting of Dr. Simon and myself, to confer with the representatives of the Union, and the Chairman of the Board of Managers of School and Synagog Extension who have this matter in hand.

Dr. Simon and I met with Mr. Julius W. Freiberg in Cincinnati this last fall. The Board of Managers of Synagog and School Extension are extremely anxious that this work shall be continued by the Conference and the Union. We brought to Mr. Freiberg's attention the fact that the Commission as now constituted is too unwieldly, the work cannot be done by so large a Commission. I was Chairman of the

Tract Commission myself at one time and I know that that work has to be done by a few men, and a large Commission is not at all necessary; it is expensive, they cannot work together, therefore the Executive Board of the Conference was favorable to the suggestion that the Commission shall be now reduced to six—three representatives of the Union and three of the Conference.

We put this matter before Mr. Freiberg and he was very favorable to that suggestion. The Conference felt that this Commission ought to consist largely of rabbis. But Mr. Freiberg felt that inasmuch as it was also a Union Commission, that there should be some lay representation upon the Commission. We agreed in a gentleman's agreement that the Board of Managers should appoint three, two rabbis and one layman, and we would appoint three rabbis. The Board of Managers has already acted; they have appointed two of our members and one layman as their representatives and the Executive Board recommends that we again enter into relations with the Union in a Joint Tract Commission. There will be now a Commission of six, three representatives of the Union, and three of the Conference.

It was thought that with a Commission of six there might be a time when there would be a division of three and three, and it was suggested that the six members of the Commission, three of the Conference and three of the Union be allowed to appoint a seventh member. I would therefore like to suggest that the six members be authorized to agree upon a seventh man. That is my report and I move its adoption.

The motion was seconded and was adopted unanimously.

Rabbi Franklin: My attention has been called to the fact that one of the members of this Conference, a very ardent member always, a man who has given a great deal of his time and his effort to our work, is very ill, Rabbi Wolf, and it was suggested that a message coming to him from the Conference at this time would undoubtedly be very much appreciated. I therefore move you that a message of greet-

ing be sent to Horace J. Wolf in the name of the Conference.

Chairman Wolsey: If there is no objection we shall do that, and thank you for the suggestion.

Rabbi Israel: May I ask the indulgence of the members of the Conference who are here for just a minute? I have here a resolution signed by Rabbis Frisch, Mayerberg, Mischkind and myself. I would like unanimous consent to read this resolution to this Conference, and you can make such disposition of it as you like.

Motion was made and seconded and carried that unanimous consent be given to the hearing of the resolution.

Rabbi Philipson: I am very much in favor of this resolution, personally, but it contains a number of paragraphs which should not be acted upon in their present form. I should therefore like to move that this be referred to the Executive Board with the request that it meet with the Commission on International Peace and consider the resolution.

The motion was seconded and adopted unanimously.

The following resolution was prepared by the Executive Board and the Committee on International Peace, and a copy thereof transmitted by telegraph to President Coolidge:

We hold that where there is the will, every International issue can be adjusted without resort to armed force.

We hold the sanctity of human life to be paramount to all considerations of the rights of property.

We hold that these two principles are an integral part of historic American idealism, as reaffirmed by President Coolidge in his Omaha address in these words: "Our Country has definitely relinquished the old standards of dealing with other countries by terror and force, and is definitely committed to the new standard of dealing with them through friendship and understanding."

In the Mexican situation, we have a crucial issue in which these principles are being put to test.

Therefore, we, the Central Conference of American Rabbis, in Convention assembled at Cleveland, Ohio, January 17, 1927, do respectfully and earnestly urge upon the Government of the United States of America to apply to the Mexican situation the principles of arbitration and conciliation, and to settle this international dispute without resorting to armed force.

The Conference then adjourned *sine die.*

PROCEEDINGS

The Thirty-eighth Annual Convention of the Central Conference of American Rabbis was held at Cape May, N. J., June 23rd to June 27th, 1927. The sessions were held in the Congress Hall Assembly Room.

The opening session was called to order on Thursday evening, June 23rd at eight o'clock, with the President, Rabbi Louis Wolsey, in the Chair. The opening prayer was delivered by Rabbi Rudolph I. Coffee. The Evening Service from the Union Prayer Book was read by Rabbi Joseph Leiser and an address of welcome was delivered by the Vice-President, Rabbi H. G. Enelow.

ADDRESS OF WELCOME

It is my privilege to welcome you to this meeting of the Central Conference of American Rabbis. That I am allowed to do so, is not due to any merit of mine, but rather to the grace of the President of the Conference and his program committee. Our place of meeting is not unfamiliar to some of us. Twice before our Conference has been here, and it is the pleasant recollection of those meetings that prompted us to return. We hope that those who are here for the first time may find Cape May as attractive a place for our purpose as we found it when first we met here.

One advantage of holding the Conference at such a quiet resort is that it affords us an opportunity of coming into closer contact with one another than would be possible amid the distractions of a large city. Such contact we want, though the busy life of the modern ministry does not often allow us to enjoy it. Even those living in cities blessed with a number of rabbis do not often get a chance to cultivate the friendship of colleagues. Each has his own work—and, alas, often his own worries. Each moves in his own circle, or shines separately in his own portion of the communal sky, as, according to Daniel, those engaged in converting the multitude to righteousness are destined to do. As the stars shine singly, our old sages comment somewhere, so the righteous; and in this respect, at least, we modern rabbis are of that exalted group. Yet, we want the fellowship of our colleagues, and crave their friendship, both for the good of the cause,

and because after all, rabbis are human, however incredible that may seem to some of our observers.

Essentially we stand for unity, and work for it—unity, the motive and hope of the Jew. There is something about our work, and perhaps our professional temperament, that makes for diversity, and sometimes for seeming antagonism. We each have his own views and his own methods, which to us are precious and inviolable. The spirit is egoistic. Some would have us think that this is merely a modern rabbinic frailty—one of the many. But we know it is ancient; the talmudic rabbis were aware of it, and, perhaps, it is no frailty at all. Every righteous man, say the rabbis, is given an abode to himself. Every idealist, like Lindbergh, must fly alone. Maybe it is part of that solitariness which belongs to all spiritual activity—to every form of spiritual passion and artistic creativeness. Perhaps it belongs to the same solitariness which, according to Mr. J. B. Yeats, is the condition of all true poetry and which Prof. Whitehead would convince us is the chief criterion of Religion. Religion, he says, is what the individual does with his own solitariness. Yet, in spite of our diversities and disputations, we want fellowship, and we welcome such a meeting-place as this, where we are enabled to renew and develop it.

Another advantage of so secluded a spot is that it offers facilities for quiet deliberation. And that is one of the chief purposes of our Conference. Deliberation has played an important part in the formation and survival of Judaism. Indeed, it is our chief source of authority, and has been such from the earliest times, ever since Moses gathered the seventy men to share with him the task of leadership. Certainly, for thousands of years we have had no hierarchy, nor any one official personage to lay down the law. How has Judaism grown, how has it been adjusted to ever new conditions, how saved from decay? By deliberative assemblies, in which the diverse questions of religious theory and practice were discussed and measures adopted for the good of Judaism. There is need for such common counsel at present, what with the general spiritual disturbance of our times and what with our own particular vexations. From such gatherings we may hope for valuable help to the maintenance and development of Judaism, no matter how various the opinions may seem occasionally, and how diverse the debate. Perhaps that is, after all, what Koheleth meant in that cryptic verse of his: *Dibre hakamim kaddarbonot u-kemasmerot netuim baale asuphot.* The first part we understand: "The words of the wise are as goads!" That is what they should be—stimulating and directive. But what does the second half of the verse mean? Over it many an exegete has worried, from the earliest midrashic homilist to the latest critic. Perhaps its meaning is: "As the supports of plants are those that come together in assemblies."

For, as an old rabbi has said, the *baale asuphot* are the disciples of the wise who come together for the discussion of the Torah: all kinds of conflicting views are expressed by them on every subject. Yet, he adds, be not discouraged by such diversity, nor deterred from the Torah; but rather follow them with an eager ear and friendly heart; for they all cause the plants of the Torah to grow and flourish.

We owe a debt of gratitude to our sainted teacher, Isaac M. Wise, for founding the Central Conference of American Rabbis. He here showed the understanding of historic forces that marked his genius. The Conference has formed a centre of rabbinic unity and also a factor for the development of our religion in this country. In recent years it has served as a pattern to other similar organizations. So much the more does it deserve our loyalty and affection.

An important program has been arranged for us, embracing some of the vital questions of our religious life. We hope you will enjoy our session in all its phases, as we are sure your presence will enrich and fructify it. And may we experience anew the truth of the Psalmist's words: "How good and how pleasant it is for brethren to sit together in unity;—*Ki shom zivva Adonay et ha-beraka, ḥayyim ad ha-olam*—for there the Lord bestoweth the true blessing, and life that reaches to the world and lasts forever."

The Vice-President, Rabbi Enelow, takes the Chair.

The annual message of the President was read by Rabbi Louis Wolsey. (Appendix A). Upon its completion, it was, on motion duly carried, referred to the Committee on President's message.

Rabbi Wolsey resumes the Chair.

Memorial Resolutions in memory of Isaac S. Moses were read by Rabbi Joseph Stolz; in memory of Louis Grossmann, prepared by Rabbi Joseph Silverman, were read by Rabbi Samuel Schwartz; in memory of Emanuel Gerechter were read by Rabbi Alvin S. Luchs; in memory of Horace J. Wolf, prepared by Rabbi Nathan Stern, were read by Rabbi Benjamin Friedman. (Appendix D). Kaddish was recited by the members of the Conference in memory of the departed colleagues. The Benediction was given by Rabbi Abram Simon. The Conference then adjourned.

FRIDAY MORNING, JUNE 24th

The Convention was called to order at 9:30 A. M. by the President.

The opening prayer was delivered by Rabbi Maurice Faber. To the roll call the following 116 members responded present during the convention:

Abrams, Samuel Joshua
Anderman, Zevi
Bazell, Solomon N.
Berkowitz, Henry J.
Bernstein, Philip S.
Binstock, Louis
Blackschleger, Eugene
Bloch, Joshua
Bookstaber, Philip David
Buttenwieser, Moses
Caplan, Harry N.
Coffee, Rudolph Isaac
Cohen, Henry
Cohen, Simon
Cohn, Frederick
Cohon, Beryl D.
Cohon, Samuel S.
Currick, Max C.
Davis, Daniel
Dorfman, Bernard M.
Eisendrath, Maurice N.
Enelow, Hyman G.
Faber, Maurice
Feldman, Arthur A.
Feuerlicht, Morris M.
Fineshriber, William H.
Finesinger, Sol B.
Fink, Joseph L.
Fisher, Henry M.
Foster, Solomon
Fram, Leon
Frank, Julius
Friedman, Benjamin
Frisch, Ephraim
Glazer, B. Benedict
Goldberg, David
Goldstein, Maurice
Goldenstein, Raphael
Goodis, David
Gordon, Julius
Grafman, Louis Elliot
Gross, Louis D.
Gup, Samuel M.
Harris, Maurice H.
Hausmann, Gustav N.
Heller, Bernard
Holtzberg, Abraham
Israel, Edward L.
Isserman, Ferdinand M.
Jacobs, Pizer W.
Kaplan, Harry
Kaplan, Israel L.
Kaplan, Jacob H.
Kaplan, Samuel S.
Kelson, Benjamin
Krohngold, Jacob B.
Landman, Isaac
Latz, Charles B.
Lefkowitz, David
Leipziger, Emil William
Leiser, Joseph
Levi, Charles S.
Levy, Clifton Harby
Levy, Felix A.
Lewis, Theodore
Lichtenstein, Morris
Linfield, Harry S.
Luchs, Alvin S.

Macht, Wolfe
Mannheimer, Eugene
Marcuson, Isaac E.
Margolis, Harry S.
Mark, Jerome
Mark, Julius
Mattuck, Israel I.
Mazure, Maurice Maxwell
Mendelsohn, Samuel Felix
Merfeld, Harry A.
Meyer, Jacob I.
Meyer, Max
Minda, Albert G.
Montaz, Arthur Sigismund
Morgenstern, Julian
Nathan, Marvin
Philipson, David
Philo, Isador E.
Pollak, Jacob B.
Ranson, Marius
Rappaport, Julius
Rauch, Joseph
Reichert, Irving F.
Reichert, Victor E.
Reichler, Max
Rosenbaum, David
Rothstein, Leonard J.
Salzman, Marcus
Sanders, Ira E.
Schorr, Henry A.
Schwartz, Samuel
Schwarz, Jacob D.
Shillman, Samuel R.
Simon, Abram
Skirball, Jack H.
Solomon, George
Stern, Harry Joshua
Stolz, Joseph
Weinstein, Aaron L.
Weis, J. Max
Wessel, Harvey E.
Wise, Jonah B.
Witt, Louis
Wohl, Samuel
Wolk, Samuel
Wolsey, Louis
Zepin, George
Zielonka, Martin

Messages of greetings were read from Rabbis Henry Barnston, Edward N. Calisch, Harry W. Ettelson, Abraham J. Feldman, Leo M. Franklin, Israel Heinberg, Rudolph Grossman, Moses P. Jacobson, Joseph S. Kornfeld, Morris S. Lazaron, Edward Lissman, Edgar F. Magnin, David Marx, William Rosenau, Samuel Schulman, Abba Hillel Silver, Joseph Silverman, Nathan Stern, Alexander D. Segel, and Samuel Thurman, and from Miss Jeanette Miriam Goldberg and Mr. Hiram B. Frankel.

The following message of greetings was received from our honored co-worker, Mr. Claude G. Montefiore:

Dear Rabbi Wolsey:

May I send to you as President, my warm greetings to the Conference?

How I wish I could be with you. I have not forgotten and shall never forget the Conference of 1910 at which I was privileged to be present, and though I may never be at another Conference, I shall always be grateful that I had that one most interesting and stimulating experience.

You will have our own dear leader with you—a precious gift from America. Him and much else we owe to you.

We are ever so glad that you Americans have entered the World Union. We could not possibly have got on without you. You are so big and alive and free. We may not be of much use to you, but you surely must be of very great use to us!

It will be a joy to meet your representatives and yourself in Berlin in 1928. We hope to have made a little progress by then, and at the meeting and through the meeting, I hope we may make more.

Miss Montagu is ever active, truly a Secretary, von Gottes Gnaden. She too rejoices in your participation and hopes to meet you and many of "you" in Berlin. I must not weary you by more. May God bless your labors and discussions for the welfare of Judaism in general and progressive Judaism in particular.

Ever yours sincerely,

C. G. MONTEFIORE.

It was moved and adopted that a message of greeting be sent in the name of the Conference to Mr. Montefiore.

Rabbi Enelow, the Vice-President, takes the Chair.

Rabbi Louis Wolsey read the annual report of the President.

REPORT OF THE PRESIDENT

To the Central Conference of American Rabbis,

GENTLEMEN: Permit me to report to you the following business affairs and decisions of the President's office during the last year:

The gentlemen's agreement with the Board of Managers of the Department of Synagogue and School Extension was happily carried forward and brought to a successful completion during the year. The President appointed the following to represent the Conference: Rabbi Morris M. Feuerlicht, Rabbi Solomon B. Freehof and Rabbi Samuel Hirschberg.

The Board of Managers appointed Rabbi Leo M. Franklin, Rabbi Israel Bettan and Mr. Milton Alexander.

On the representation of our Executive Board to the Union that "a seventh member be included on the Commission so as to provide for an odd number, it was agreed to by the Conference and the Board of Managers that this seventh member be elected by the six members

of the Commission. At the first meeting of the TRACT COMMISSION, Rabbi Louis I. Egelson was elected the seventh member, and was made the Secretary. Rabbi Leo M. Franklin was elected Chairman by the Commission. There still remains to be determined what shall be the term of office of the seventh member. I should recommend that he be elected for one year.

At the last meeting of the *Conference on Jewish Activities in Universities,* our Chairman, Rabbi Leo M. Franklin, was unable to be present, and I named Rabbi Isaac Landman as Chairman, and also appointed Rabbi Irving Reichert temporarily to act as substitute for Rabbi Landman.

The following mail votes were received by the office from the Executive Board:

An appropriation from the Conference of $25.00 as a contribution to the current expense of the Synagog Council of America was unanimously approved by the Executive Board.

In response to a request from the American Pro-Falasha Committee, that we appeal to the Joint Distribution Committee for funds which should enable it to make up its deficit, there were two votes against it, fourteen votes for it, and one not voting. I thereupon wrote to Dr. Cyrus Adler, Chairman of the Cultural Committee of the Joint Distribution Committee, and he replied to me that the matter would be considered at the next meeting of the Committee, which would take place "in the course of about a week or ten days." Dr. Adler stated that this Cultural Committee had always supported the Falasha work "almost from the beginning." He further says, "I think one year we appropriated $7500 toward it, but that was at a time when we had about twice as much money for cultural purposes as now. However, I shall urge the matter as strongly as I can, and am sure that the Cultural Committee will grant it as much as it can with due consideration of their needs." This letter is dated November 26, 1926, and I have had no further communication from Dr. Adler on the subject.

On September 6th I sent a questionnaire to the members of the Executive Board in behalf of an appeal from the Jewish Sabbath Alliance of America, asking that we endorse their appeal to the employers in the Cloak and Suit Industry for a five-day week. The vote was as follows: No, 6; Yes, 7; not voting, 1.

With regard to the Conference on Jewish Activities at Universities, it was my thought that because this Conference had vitally changed its Constitution, particularly with reference to its statement of purposes, from the one which had been adopted by our Conference at

Asheville, that we were not necessarily members of this organization. I therefore circularized the Executive Board to ascertain its point of view with regard to the continuation of our membership in the Conference on Jewish Activities at Universities, and the vote was as follows: Yes, 13; no, 1.

Requests were had from the Committee on Militarism in Education of the Federal Council of Churches, and from the National Council for the Protection of Foreign Born Workers, Hebrew Immigrant Aid Society, the Hillel Foundation, and from the American Pro-Falasha Committee—for time on our program to present their particular cases—and the Executive Board voted, in all cases, to grant them ten minutes. I accordingly informed the representatives of these three organizations that we would have time for them on Monday afternoon, June 27th.

Bids for publicity at this Conference were received from the Popkin-Fromenson-Smith Bureau, and Mr. Benjamin F. Kutcher of Philadelphia, publicity consultant. The bid of Mr. Kutcher's was over $100 less than that of the Popkin Bureau, and inasmuch as the vote of the Executive Board was quite indefinite, many of them not voting, I took upon myself the responsibility of engaging Mr. Kutcher in view of the fact that I knew of his capacity to care for the work.

I regret very much that it has been impossible for our Treasurer, Rabbi Newfield, to attend this Conference. He is in Europe at the present moment, and I therefore arranged with him, the Vice-President, Rabbi Enelow, and the Recording Secretary, Rabbi Marcuson, agreeing—that from the time he left for Europe and until the expiration of his term of office at this Conference, the affairs of the Treasurer should be cared for by his private secretary, Miss Edna Wald. We have bonded Miss Wald for five thousand dollars, and all of the details of the Treasurer's office will be capably and satisfactorily cared for by Miss Wald.

At the Cleveland meeting of the Executive Board, a letter was read asking for a subsidy for the Marranos of Portugal. It was there moved and adopted that the Board consider the matter sympathetically, and that the President be asked to investigate further as to how much assistance he felt the Conference should be expected to give in proportion to the donations of others, and to report to the Cape May meeting. In accordance with this instruction, I wrote to Mr. Paul Goodman, the Honorary Secretary of the Portuguese Marranos Committee, and his reply to my letter is as follows:

"I have received your letter of the 11th instant, with great pleas-

ure, and it is a source of much satisfaction to us that so important a body as the Central Conference of American Rabbis has received the Appeal on behalf of the Portuguese Marranos with such sympathy.

"In view of your enquiries, I beg to inform you that—

1) We have not assessed any quota to the various organizations to whom we have appealed, since we have not at all been sure as to the response which we would receive, and it is entirely a matter for each body to contribute to the amount of its capacity or sympathy with the subject.

2) For the present we have only an amount of about £500 in hand and £300 per annum for the next five years.

3) and 4) The amount of about £5000 capital and a further sum of £1000 per annum for the next five years has been calculated on the assumption that, if we were to receive the sums in question, we should be able to meet the reasonable requirements of the Marranos, both as to setting up a house of worship in Oporto and in various educational undertakings both for adults as well as children. We have in view the translation of the Prayer Book into Portuguese and the provision of Jewish religious and historical literature, which the Marranos do not now possess in any way.

"We have now voted a sum of £400 per annum for the next five years for the maintenance of a Synagog and the appointment of a Minister at Oporto, and have also made a grant of £50 required for the equipment of a temporary Synagog.

"This is the work to which we are, so far, definitely committed, and it will depend on the support we shall be receiving as to whether we shall be able to enlarge the scope of our activities.

"I may mention that, apart from the contributions we have received from the Spanish and Portuguese Congregation and the Anglo-Jewish Association in London, we have also had a sum of $1000 from the Congregation Mikveh Israel in Philadelphia (through the good offices of the Rev. Leon H. Elmaleh) together with a further promise of $500 for the next four years; and among other contributions, we have received 1000 Marks from the Preussischen Landesverband juedischer Gemeinden of Berlin.

"I hope I have answered your enquiries sufficiently in order to enable you to take such action as you may deem necessary to assist the object financially, and am, Dear Dr. Wolsey,"

Yours very faithfully,

(signed) Paul Goodman, Hon. Secretary.

Under date of March 25th, Mr. Goodman writes me again, as follows:

"I am grateful to you for the attention you have kindly paid to the letter I addressed to you on the 25th ult.

"With reference to your further enquiry, I am not in a position at this moment to answer your question as to our intention in regard to the Jewish education of Marrano children. This matter was raised originally by the Council of the Jewish Community in Lisbon, who suggested the establishment of a school in which Marrano children would be educated in a Jewish atmosphere and thus be able to grow up as full-fledged Jews.

"It was not only that the cost was prohibitive (the amount involved was about £10,000), but it is considered that the scheme does not meet the circumstances in the best way.

"For the present, the Committee has confined itself to the setting up of a Jewish house of worship with a qualified Rabbi in Oporto under the enthusiastic guidance of Captain Barros Basto. Oporto is nearest to the Marrano settlements, and it is felt that the Synagog in Oporto would thus prove a rallying centre to them.

"We have at present almost enough funds for the minimum requirements of the Oporto Congregation, but if further funds were available, the question of establishing some sort of Jewish school in Oporto (or even in Lisbon) might be considered. Our next course would probably be the issue of some educational literature and the extension of our work among Marranos in the interior of the country.

"As you are well aware, the Portuguese Jews have not at present even the translation of the Daily Prayer Book, and if funds were to permit, we might associate ourselves with the effort made by the Rev. I. Raffalovitch (who holds an appointment under the Jewish Colonization Association in Brazil) to bring out a Portuguese translation of the Sephardi Daily Prayer Book. Mr. Raffalovitch has recently issued a Portuguese translation of his 'Rudiments of Judaism,' and a Portuguese translation of my own little 'History of the Jews' is likewise about to be published by him. Both these books could be made available for the Portuguese Marranos even though the erratic spelling of present-day Portuguese would make some difference between the language as written in Brazil and in Portugal.

"Since writing to you, I am pleased to state that I have received a financial contribution from the Temple Beth-El, of New York, as well as from the Jewish Community and the Israelitische Allianz of Vienna.

"I hope that this letter may help to clear up any question which may have arisen, and, reiterating the assurance of my highest personal regards, believe me to remain, Yours sincerely,

(signed) Paul Goodman, Hon. Secretary."

I should therefore recommend that our Conference contribute $250.00 toward this very worthy cause.

I have a letter from Rabbi Zielonka, suggesting that we ought to

have a two- or three-day session of our Conference before the Union meeting every other year, and in the city where the Union meets. I know that the authorities of the Union would also welcome such an action on our part. It seems to me that we ought to give earnest consideration to Rabbi Zielonka's proposal, particularly as every biennial session of the Union has about 150 members of the Conference present. It would seem very wise, under the circumstances, that we foregather at such time as the Union holds its regular meeting; undoubtedly a great deal of good would be accomplished by such action. I leave the matter to your consideration.

I also have a letter from Rabbi Felix Mendelsohn, asking the Conference to commit itself to the suggestion of a Jewish Book Week during the Lag B'omer. The suggestion is motivated only by a desire to encourage our people in the reading of good Jewish literature. Perhaps if we centered our efforts on an activity of this sort, it could not be otherwise than beneficial to the religious and Jewish morale of the members of our congregations.

I should like further to call attention to the fact that the 200th Anniversary of the birth of Moses Mendelssohn occurs on September 6th, 1929. Mendelssohn was the pioneer of the Liberal Movement in Judaism, and his life and memory are very sacred to us. We fondly believe that he inaugurated a new era in Jewish History. It seems both the wise and the pious thing for this Conference to approach the 200th anniversary with a sincere desire to honor his name and memory, and to give especial study to his life and thought.

I should like to recommend that the Executive Board be empowered to appoint a special committee, which should consider the appropriate method of the Conference's celebration of this occasion, so as to make it a memorable event in the history of our Conference.

The program of the present Conference has had the very earnest attention of the Special Committee, composed of Rabbi Abram Simon, Chairman, Rabbi David Marx and Rabbi Morris Newfield. As always, we have had our disappointments in the refusal or the inability of some of our members to accept certain responsibilities; nevertheless it is my feeling that the present program will be especially helpful and thoughtful; and that we owe a debt of gratitude to all those who have cooperated to make it one of the outstanding programs of the entire Conference's history.

May I close with heartfelt thanks to all the members of the Conference for their patience with my human frailties and for their support in my attempt to discharge the manifold duties of a difficult office. While I am very glad, in accordance with the constitutional

provision, to lay down the duties of the office at the end of this session, I nevertheless wish to express my sense of gratitude and joy at being privileged to conduct the affairs of our growing Conference.

I wish my successor every success in the discharge of the difficult work of the President's office, and I wish to assure him and you of my earnest cooperation and support as long as it shall be given to me to be a member of the Conference.

Respectfully submitted,

LOUIS WOLSEY,
President

The report was received with thanks and the recommendations were considered *seriatim.*

It was moved and adopted:

That the sum of $250.00 be sent to the Marranos of Portugal.

That the recommendation to meet before or during the biennial session of the Union of American Hebrew Congregations be referred to the Committee on President's Message.

That the recommendation referring to Jewish Book Week be referred to the Committee on Resolutions.

That the recommendation suggesting that the Executive Board appoint a Special Committee to consider the appropriate method of celebrating the Two Hundredth Anniversary of the birth of Moses Mendelssohn be referred to the Executive Board.

The report was adopted as a whole and ordered printed in the Year Book.

The President takes the Chair.

The report of the Recording Secretary was read by Rabbi Isaac E. Marcuson.

REPORT OF RECORDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: Your Recording Secretary begs leave to submit the following actions of the Executive Board on the various matters brought before it, and for which it asks your approval:

Meetings. Five meetings of the Executive Board have been held since the last Convention of the Conference, namely: Asheville, N. C., June 26, 1926; Philadelphia, Pa., October 12-13, 1926; Cleveland,

Ohio, January 17, 1927; Cleveland, Ohio, January 19, 1927; Cape May, N. J., June 23, 1927.

Time and Place of Next Convention. It was decided to hold the next Convention of the Conference at Cape May, N. J., June 23, 1927.

Committee on Survey Discontinued. It was moved and adopted that the Committee on Survey of Jewish Conditions be discontinued.

Revision of Ministers' Handbook. It was moved and adoped that a Committee with Rabbi Cohon as Chairman shall be appointed to rewrite the Ministers' Handbook and present the manuscript when ready to the members.

Prayer Book for College Students. It was moved and adopted that the Liturgical Committee proceed with the work of preparing the Prayer Book for College Students and that the final disposition of its inclusion in our Union Prayer Book be left to the Convention after it has been adopted.

Papers for Year Book. It was moved and adopted that if any readers of papers have not turned in their manuscripts or corrected copy of stenographer's report, which has been furnished them by the Year Book editor, by September the 15th, that the paper shall not be printed in the Year Book.

Audit of Publications Committee. It was moved and adopted that an audit of the books of the Publications Committee and of the Selling Agents and Binderies be made.

Price of Reprints. It was moved and adopted that a price be put on reprints in the future and that they be offered for sale.

Honorarium for Secretary. It was moved and adopted that an honorarium of $1,000.00 be presented to Rabbi Marcuson on the occasion of his completion of ten years as Secretary of the Conference.

World Union for Progressive Judaism. Rabbi Wolsey presented an exhaustive report of the meeting which was held in London, England for the purpose of organizing a World Union for Progressive Judaism. It was moved and unanimously adopted that a special meeting of the Central Conference of American Rabbis be held in the city of Cleveland during the meeting of the Union of American Hebrews in January and that the Executive Board recommend that the Conference shall enter the World Union.

Begging in Large Cities. Whereas complaint was made to the Executive Board that many of the Rabbis are subjected to annoyance, through men claiming to represent the Seminaries of Europe asking

for assistance, it was moved and adopted that Rabbi Freehof write a letter to Rabbi Simon asking him to bring the matter to the attention of the Synagog Council and ascertain whether this matter could not be handled nationally and these men spared the humiliation of traveling from city to city.

Greetings. It having been reported to the Executive Board that Rabbis Kory, Schulman and Silverman were ill, the Secretary was asked to extend to them the greetings of the Executive Board with hope of their speedy recovery.

Neumark Memorial Volumes. It was moved and adopted that a Committee of five including Rabbis Englander and Cohon be appointed to go over the Hebrew and English manuscripts left by Dr. Neumark and report what essays they think should be included in the English volume, whether the estate would permit the editing of the English, whether the Hebrew manuscripts are in condition for publication and the approximate cost of publishing one or both volumes. It was moved and adopted that the action of the Conference in the issuing of the Neumark Volumes take into consideration the plans of the Alumni Association of the Hebrew Union College.

Jerusalem Synagog. It was moved and adopted that a Committee be appointed to make a study of conditions in Palestine with a view of establishing or aiding in the establishment of a Reform Synagog in the Holy Land.

Grossmann Funeral. The President reported that he had named Rabbi Samuel S. Cohon to officially represent the Conference at the funeral of our deceased colleague, Louis Grossmann.

Cantor Aaron Friedman. The President read a letter received from Professor Idelsohn asking for a subsidy to Cantor Aaron Friedman to aid him in publishing a volume on Synagog music. It was moved and adopted that Professor Idelsohn be asked to give the Executive Board more information in regard to the volume and his opinion as to its value.

Five Day Week. A letter was read asking that the Executive Board sign a resolution urging the adoption of the five-day week in a strike controversy which was in progress in New York City. It was moved and adopted that the matter be laid on the table, Rabbi Stolz asking that his vote be recorded in the negative. The Secretary was requested to send a copy of our resolution favoring the five-day week in industry to the organization.

Joint Tract Commission. Rabbi Philipson reported that he and Rabbi Simon had met with Mr. Freiberg in Cincinnati and that an

agreement had been reached for the re-establishment of a Joint Tract Commission to consist of five Rabbis and one Layman. It was moved and adopted that this action be approved and referred to the special Convention for adoption.

Resolutions. The following action was taken on the Resolutions introduced at the last session of the Conference which were referred to the Executive Board:

Resolution I. On Church and State be referred to the Chairman of the Committee on Church and State.

Resolution II. Paper on Jesus. It was the sense of the Executive Board that there was no need at this time for a paper defining the Jewish attitude towards Jesus.

Resolution III. Order of Procedure. This resolution suggesting an order of procedure for Conventions was referred to the Chairman of the Committee on Program to be used as he saw practicable.

Program. Rabbi Simon reported an outline of the program to be presented at the next Convention of the Conference, a copy of which has been sent to the members.

It was moved and adopted that the report of Rabbi Witt on The Relation of the Synagog to Mental and Physical Healing be made a special order of business to be presented in the form of a round table and that a whole afternoon or evening be assigned to it on the program.

It was moved and adopted that Dr. Lauterbach be asked to present his responsum on Birth Control but that there be no other paper on the subject. The Secretary was requested to notify the Chairman of the Social Justice Commission that he could reintroduce the subject in his report should he so desire.

A request having been made that a paper on Psycho-analysis be presented before the Convention, it was moved and adopted that the Secretary be requested to notify Rabbi Mendelsohn who made the request that as we were discussing the question of Synagog and Mental Healing at this time, the Executive Board felt it unwise to introduce the other subject.

Social Justice Commission. It was moved and adopted that the sum of $250.00, asked by the Social Justice Commission for the investigation of the Western Maryland Strike, be allowed, but that the Commission be notified that this shall not be taken as a precedent for allowing money for future investigations of this kind.

Reviving Last Day of Passover. The suggestions made in a paper of Rabbi Macht for reviving the Last Day of the Feast of Passover and Booths were considered but no definite action was taken.

Miami Appeal. The Executive Board expressed its sympathy with the situation in Miami, Florida, which had been visited by storm and its desire to aid in the work of reconstruction. In order that the work might be carried out properly it was moved that Rabbi Philpison speak to Mr. Alfred M. Cohen, representing the Independent Order of B'nai Brith and ask if that organization would be willing to undertake the task of overseeing the practical work of reconstruction. The President was authorized to send an appeal to the members of the Conference asking for funds, the money to be sent to the designated representative of the organization. As the money was to be considered as a loan, it was moved that any money returned shall be kept in a special fund by the B'nai Brith for future relief.

Committees. The President read the list of Committee appointments which was approved by the Executive Board.

Publicity. It was moved and adopted that a Publicity Bureau be engaged to look after the Publicity for the next Convention but that a Committee be appointed to whom the Publicity agent shall first submit his articles before they are released to the Press.

Budget. The Finance Committee presented the following budget to guide the officers for the rest of the year:

President's Office—$40.00 per month.
Recording Secretary's office (including Year Book) $100.00 per month.
Corresponding Secretary's Office—$25.00 per month.
Treasurer—$20.00 per month.

Secretary's Office. It was moved and adopted that the Conference make an annual allowance for the office of the Recording Secretary, which shall include the expense of editing the Year Book and as Chairman of the Publications Committee.

Students' Council. It was moved and adopted that the President shall be authorized to appoint our representatives on the Students' Council. The President named Rabbis Leo M. Franklin, J. B. Pollock and Isaac Landman. It was further moved and adopted that the Chairman of the Committee on Religious Work in Universities shall be a member of this Council.

Field Work for Good Will. It was moved and adopted that the Chairman of the Conference Committee on Good Will be authorized to write to other National Jewish Groups asking them to join the Commission on Good Will and to share the expense of putting a Jewish Secretary in the field.

Contemporaneous History. It was moved and adopted as the sense of the Executive Board that the report of the Committee on Con-

temporaneous History shall dwell principally on the spiritual phenomena in Contemporaneous Jewish History and in addition that it be devoted to important Literary Productions, bearing on Jewish Life.

Treasurer. It was moved and adopted that the Treasurer be authorized to enter into arrangements with a reliable bank to act as co-custodian of the funds of the Conference. The Treasurer reported that the Birmingham Trust and Savings Company had been chosen as co-custodian of Funds.

Bulletin. It was moved and adopted that the President be authorized to again issue a bulletin during the current year.

Members Elected. The following were elected to membership in the Conference: Zwi Anderman, Bernard J. Bamberger, Morton M. Berman, Philip S. Bernstein, Daniel L. Davis, Bernard M. Dorfman, Maurice N. Eisendrath, Julian B. Feibelman, Bable B. Glazer, Benjamin B. Goldstein, Julius Gordon, Benjamin Hoffseyer, Max Meyer, Victor E. Reichert, William F. Rosenblum, Henry A. Schorr, Joseph Utschen, Samuel Wolk, Samuel J. Wolk.

Resignations. The following resignations were accepted: Jacob Mielziner, Bernard J. Stern.

Dubnow's History of the Jews. A letter was read from the McMillan Company asking the Executive Board to help underwrite an edition of Dubnow's History of the Jews. The Executive Board felt, however, that the Conference is not in a position to underwrite this History but that the members would give it their moral support and do all they can to urge its purchase.

Book of Psalms. A letter was read from the Jewish Publication Society urging that the Conference shall assist in selling the Book of Psalms recently issued by the Society. It was moved and adopted that the President be requested to bring this book to the attention of the members in the Bulletin and urge its adoption in the religious schools. It was further moved and adopted that the Executive Board recommend to the Publication Society that it shall issue its Bible in three books—Torah, Prophets, Psalms and Proverbs, to cost about fifteen cents each.

Synagog Council. It was moved and adopted that the B'nai Brith be requested to place their contribution which they had been making to the Commission on Good Will at the disposal of the Synagog Council for the employment of a Good Will Secretary.

Federal Council. It was moved and adopted that Rabbi Simon be requested to draw up a statement to be submitted to the Committee on

Good Will of the Federal Council of the Churches of Christ in America, in connection with the meeting to be held in New York City to consider what the position of the American Group shall be at the forthcoming Budapest Convention. The following message was sent:

Dr. Alfred William Anthony,
105 East 22nd Street,
New York City.

Executive Board of Central Conference of American Rabbis is advised that at the coming Christian Conference in Budapest the question of conversion of Jews will be considered, and most respectfully invites your attention to the covenant of our joint commission on goodwill adopted New York City December 30th, 1924, to the effect "Because of our mutual respect for the integrity of each other's religion and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment these Committees have no proselytizing purpose." It urges the representatives of the Federal Council on Goodwill to represent strongly that this American compact which opened a new chapter in the relations between Jews and Christians be not weakened in spirit or vigor. It urges further that your representatives on our Joint Commission of Goodwill take such a position as will not jeopardize the continuance of our amicable relations.

David Philipson
H. G. Enelow
Abba H. Silver
Louis Wolsey
Abram Simon

Societe Des Etudes Juives. A letter was read from Rabbi Julian Morgenstern asking that the sum of $250.00 be given by the Conference to the Societe des Etudes Juives on condition that he raise an additional $250.00. It was moved and adopted that the Secretary be requested to write Dr. Morgenstern that the Conference will give $100.00 if he will raise the other $400.00.

Sesqui-Centennial Resolutions. The Committee consisting of Rabbis Wolsey, Simon and Calisch presented to President Coolidge a beautifully engrossed copy of the Sesqui-Centennial resolutions prepared by the Committee on President's message at the Asheville, N. C., Convention.

Resolution On Peace. At a special meeting called at the request of the Conference to consider a resolution on Peace which had been presented to the Convention, the following resolution was adopted and the Secretary was directed to wire a copy to President Coolidge and it was decided to present the resolution at the meeting of the Union of

American Hebrew Congregations then in session and ask for its endorsement:

RESOLUTION

Adopted by The Central Conference of American Rabbis in Special Convention Assembled, Cleveland, Ohio, January 17, 1927.

We hold that where there is the will, every International issue can be adjusted without resort to armed force.

We hold the sanctity of human life to be paramount to all considerations of the rights of property.

We hold that these two principles are an integral part of historic American idealism, as reaffirmed by President Coolidge in his Omaha address in these words: "Our Country has definitely relinquished the old standards of dealing with other countries by terror and force, and is definitely committed to the new standard of dealing with them through friendship and understanding."

In the Mexican situation we have a crucial issue in which these principles are being put to test.

Therefore, we, the Central Conference of American Rabbis in convention assembled at Cleveland, Ohio, January 17, 1927, do respectfully and earnestly urge upon the Government of the United States of America to apply to the Mexican situation the principles of arbitration and conciliation, and to settle this International dispute without resorting to armed force.

HIAS. A request from the Hebrew Immigrant Aid Society to permit a representative of that organization to appear before the Convention to make a plea for the work of this Society was read; it was moved and adopted that the Society be notified that five minutes would be allowed for a speaker, but it is the opinion of the Executive Board that the matter will get better attention if the data be sent to the Conference Officials to have it presented to the members of the Conference either in the form of a resolution or through the Bulletin.

Speakers Before Conventions. It was moved and adopted that it shall be considered the policy of the Executive Board to discourage as far as possible requests of outside organizations to address the Conference in the interests of their causes.

Message of Condolence. It was moved and adopted that a message of condolence be sent to Rabbi William Rosenau expressing the sympathy of the Conference upon the death of his son.

Tract Commission. It was moved and adopted that the terms of the Conference representatives on the Joint Tract Commission shall be Rabbi Feuerlicht one year, Rabbi Freehof two years, Rabbi Samuel

Hirschberg three years.

Subvention. A subvention of $100 for two sets of his book was voted Rabbi M. Kasher, for his Torah Shelemah.

A subvention of $10 was voted to Dr. Simon Rubin to help pay for the publication of his pamphlet on the Bible.

The sum of $100 was voted to the Alliance Israelite Universale.

Pension Commission. It was moved and adopted that the Joint Pension Commission with the Union of American Hebrew Congregations be abolished.

Editor of the Year Book. Rabbi Isaac E. Marcuson was elected editor of the Year Book for the ensuing year.

Gift to Church. The Secretary was authorized to buy a suitable gift to be presented to the First Presbyterian Church of Cape May as a token of appreciation for the use of the Church for Sabbath Services.

Hebrew Union College. A letter from Mrs. Josiah Cohen of Pittsburg and one from Mr. David Brown asking that the Conference be requested to take up the matter of contributing to the Hebrew Union College and to the Union, were referred to the Alumni Association of the Hebrew Union College.

Volume of Sermons. It was moved and adopted that it is the opinion of the Executive Board that the Conference shall not issue at this time a volume of sermons and should the Conference decide to issue such a volume, that a special committee for this purpose shall be appointed.

Education in Peace. A letter from Mrs. Wiesenfeld, Chairman of the Committee on Peace of the National Federation of Temple Sisterhoods was read urging that a course of instruction on Peace be introduced into our religious schools. It was moved and adopted that the letter be referred to the Commission on Religious Education.

World Federation of Educational Associations. An invitation was received from the World Federation of Educational Associations to send a delegate to a convention to be held in the City of Toronto. It was moved and adopted that the Conference send a delegate and Rabbi Joseph Fink was named to represent the Conference.

Marranos. It was moved and adopted that the sum of $250.00 be given to assist in the work of the Marranos of Portugal.

Respectfully submitted,

ISAAC E. MARCUSON

Secretary

The report was received with thanks and adopted.

The report of the Corresponding Secretary was read by Rabbi Joseph L. Link.

To the Central Conference of American Rabbis,

GENTLEMEN: As Corresponding Secretary, I beg to submit the following report:

During the past year there were issued from my office 248 vouchers, but between the interval of my election to this office and the receipt of the voucher books there were issued 56 vouchers from the office of my predecessor—totaling 304 checks for the year to the sum of $73,602. 13. These vouchers represent expenditures divided as follows:

Investments (Bonds)	$25,000.00
General Expense	36,160.16
Relief Fund	4,792.76
Publications	7,649.21
	$73,602.13

During the course of the year the entire membership of the Conference was circularized from my office six times, exclusive of the notifications of Committee appointments. The response was particularly prompt and gratifying. The Executive Board was circularized nine times, at the request of the President. More than two thousand letters were sent from my office on matter pertaining to Conference work.

The Corresponding Secretary wishes to express his appreciation to the members of the Conference, President, Treasurer and all officers of the Conference for their kindness and helpfulness to him in conducting the work of this office.

Respectfully submitted,

JOSEPH L. FINK
Corresponding Secretary

The Report was received with thanks and ordered printed in the Year Book.

The report of the Treasurer was read by the Secretary.

REPORT OF THE TREASURER

To the Central Conference of American Rabbis,

GENTLEMEN: Your Treasurer herewith submits his annual report covering the period from June 10, 1926, to May 15, 1927. The report is accompanied by report of complete audit of the Treasurer's books and accounts as made by a public accountant.

The total assets of the Conference on May 15, 1927, amount to

$145,323.08. Of this amount $129,000.00 are invested in government, state and municipal bonds; $7,500.00 are on a certificate of deposit; $4,454.55 on savings account, and $4,368.53 in our commercial account. On June 10, 1926, the total assets amounted to $117,834.40. There has therefore been a net increase in our resources, during the period of eleven months, amounting to $27,488.68.

For details, your Treasurer refers to the report of the auditor which, of course, will appear in our Year Book together with this report.

The total collection for dues during this period amounted to $1,405.00. Your Treasurer is very pleased with the response of our membership in payment of dues. In spite of this good showing, the Treasurer regrets that at the period of writing this report, there are thirteen members who owe for two years and twenty-five for one year's dues. Six owe for three years or more. These latter six, in spite of repeated notifications and urging, pay no attention to their obligations as members of the Conference, and should be suspended.

Our present membership totals 305. There were 18 new members added to our enrollment during the year. Six passed to the Great Beyond.

Your Treasurer regrets his inability to present this report in person, but on account of special circumstances, he was forced not to delay his trip abroad. The Treasurer hopes that his unavoidable absence from this meeting will not be construed by the Conference as lack of interest.

Respectfully submitted,
MORRIS NEWFIELD
Treasurer

The report was received and together with the Auditor's report was ordered printed in the Year Book. For Auditor's report, see Appendix N.

The report of the Committee on Investments was read by the Secretary.

REPORT OF COMMITTEE ON INVESTMENTS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Investments begs leave to report as follows:

During the year, your Committee on Investments purchased the following municipal bonds: $5000.00 City of St. Louis, 4¼% bond; $5000.00 City of Woonsocket, R. I., 4½% bond; $5000.00 City of Memphis, 5% bond; $5000.00 City of New Orleans, 4% bond; $5000.00 City of Los Angeles, 4½% bond; making a total of $25,000.00 in good municipal securities added to our Investment Fund.

The Conference now owns a total investment in bonds amounting to $129,000.00.

Your attention is called to the fact that the total investment in bonds owned by the Conference has been steadily increasing during the last four years, this increase amounting to over 100%. Your Committee also calls your attention to the fact that under our present policy of investments, our funds are not earning as large a return as could be earned by a more liberal policy. Somehow, the tradition has been handed down to your Investment Committee that all of our funds must be invested in government, state and municipal bonds. The result of this has been that at the present time, we are earning less than 4½% based on the current selling price of the various government, state and municipal bonds we are carrying.

It is our opinion that it would be well to broaden the list of securities in which our funds could be invested in order to increase the rate of interest. Your Committee has in mind various bonds of substantial mortgage companies, secured by mortgage loans and guaranteed by reliable surety companies.

We believe that perfectly safe investments could be made in the purchase of bonds issued by some of the highest class of mortgage companies and it is our opinion, based upon thorough investigation, that bonds secured by mortgage loans and guaranteed by some high class surety company would be a perfectly safe investment and would yield 6% net instead of our present yield of 4½%.

Your Committee realizes that this would place a heavier responsibility on your Investment Committee but we are confident that the men serving on such a Committee would exercise the utmost care in selecting only the highest class mortgage bonds on the market.

Individual investors are purchasing government and municipal bonds in preference to other types of securities because the former are exempt from income tax payments. Our Conference being a philanthropic and educational organization is exempt from paying income tax. Hence, when we are purchasing government or municipal bonds, we are practically penalizing ourselves by the loss of interest amounting to between 1½% to 2%.

Your Committee therefore urgently recommends that the Executive Board be authorized to instruct its Committee on Investments to widen the policy in all future investments and to empower them to purchase properly guaranteed bonds of substantial mortgage companies.

Your Committee begs leave to advise you that during the past year, arrangements were made, by authority of the Executive Board, to have the Birmingham Trust and Savings Bank become the custodian of all our investments in bonds. Formerly, all these bonds were held in the personal possession of the Treasurer. This was an unnecessary

and heavy responsibility placed upon your Treasurer and at the same time, did not afford the proper safeguarding of so large a fund as the Conference now possesses. Under the present arrangement, the Treasurer can have access to our bonds only upon the written authority of the President of the Conference.

May 18, 1927.

Respectfully submitted,
MORRIS NEWFIELD
ABRAM SIMON
ISAAC E. MARCUSON

The report was received.

DISCUSSION

Rabbi Joseph Rauch: I would suggest that this whole matter be referred to the Executive Board. I think it is too complicated a matter to be discussed here.

President Wolsey: The Executive Board has classically been afraid to take any step in this direction because of its fear of the sentiment of the Conference.

We are receiving less than 4% interest on our securities. It is hardly a fair thing to do to our Relief Fund and to our responsibilities. We ought to average at least 5% interest. Remember we do not have to pay any income tax at all; nevertheless every penny of the Conference is invested in tax-free securities, and the report of the Chairman of the Investment Committee who has given the subject a great deal of thought, recommends that we invest some of our money with mortgage bond companies which will yield us a minimum of 5%. It means that much more money for our dependents.

Your Executive Board is—might I say for myself—altogether too conservative in the investment of our money, and it is the Conference's opinion in the matter that the Investment Committee invites.

Rabbi Charles B. Latz: I think we should follow the suggestion of our Investment Committee and show our confidence in them.

President Wolsey: They only ask that a portion of the funds occasionally be invested in mortgage loans which will

yield us 5% and sometimes even 6% depending entirely upon what the money rate is.

Rabbi Latz: If it is in order I would like to move that it is the sense of our body that we allow the Investment Committee to initiate this new policy.

Rabbi Coffee: Do I understand that the Executive Board favors the change of policy or is the Executive Board opposed to the recommendation of the Investment Committee?

President Wolsey: The Executive Board has not discussed this thing recently. This report has not been submitted to the Executive Board, but in times past the Executive Board has very definitely stated that none of our funds should be invested in any industrial bonds or securities, that they must be invested either in Federal, State, County or Municipal securities and nothing else. The Investment Committee now recommends that we invest money with the mortgage bond companies.

Rabbi Eugene Mannheimer: If a part of our funds were invested in that kind of bonds—part only—the difference in interest would perhaps be $200 or $250 and I feel that the Executive Board is perfectly justified in its attitude of care. I see no reason why we should change our policy for the sake of a few hundred dollars.

Rabbi Ephraim Frisch: I think this is a very important matter. On the one hand we recognize the value of it because our policy heretofore has been very conservative, but I think there is another motive that lies behind our policy, that ought to be brought out, and that is that we have ethical scruples on the subject of investment. That is the way I feel about it. We do not want to go into any sort of investments where we do not understand what is being done with our money, but I do believe on the other hand that we could invest at a higher rate, and at the same time be secure and ethical. For instance in the State of New York there is now authorized by the State Government of New York, a movement to build homes for tenement dwellers to relieve the congestion problem, under some very cautious re-

strictions which I believe is going to yield 5½% or 6%. An investment of that kind would be ethical and safe and I do think therefore that we ought to change our policy.

Rabbi Charles S. Levi: It seems to me that some of our men are laboring under a misapprehension in this matter. The recommendation of the Investment Committee is eminently wise.

Under the laws of the State of New York and under the laws of the other states there are guaranteed mortgages paying 5½% which are permissable for trust investments. Those things are absolutely gilt-edge. The only difficulty is that they are subject to tax. That is the reason they are not bought more widely by men of large means. They want to evade the taxes, and they therefore buy the municipal bonds. We are competing with these men when we buy municipal and federal bonds. We do not have to compete with them. It is perfectly ethical to buy a 5½% guaranteed mortgage of any number of big companies in various states, that is guaranteed for trust investment.

I would say this that the Investment Committee be authorized to buy any such bonds as are permitted by State Laws for Trust funds.

Rabbi George Zepin: The Union has been discussing this a whole year, and we have decided against it, but there is another form of bond where a company will loan on a hundred small parcels of property from one to five thousand each, and bonds are issued on the whole lot, so that your investment is not on one particular piece of property which might have been misjudged by the examining committee, and the mortgages for which we are going to exchange some of our Liberty bonds are further insured with large insurance companies.

It is slightly different from the guaranteed mortgage bonds. It is considered somewhat safer.

It was moved and adopted that the Investment Committee under the direction of the Executive Board be author-

ized to invest the funds of the Conference in bonds permissible by any State for the investment of trust funds.

The report of the Finance Committee was read by Rabbi Fink.

REPORT OF FINANCE COMMITTEE

To the Central Conference of American Rabbis,

GENTLEMEN: The Finance Committee begs to submit the following report covering Disbursements from June 11th, 1926 to June 10th, 1927:

President's Office Expense	$ 120.85	
Recording Secretary's Office Expense	513.12	
Corresponding Secretary's Office Expense	372.84	
Treasurer's Office Expense	78.25	
OTHER DISBURSEMENTS—		
Treasurer's Bond	62.50	
Bond Secretary to Treasurer (acting as Treasurer while Treasurer is abroad	12.50	
Audit of Treasurer's records	102.50	
Year Book (1925-1926)	3792.62	
Convention Expense	1325.38	
Executive Board Meeting	865.12	
General Printing and reprint expense	155.85	
Repairs and Expense Archives	51.16	
Expense Arbitration Committee	10.50	
Social Justice Committee	701.79	
Expense Samuel Funeral	236.48	
Membership Dues	10.00	
Good Will Committee	19.85	
Miscellaneous Committee Expense	25.00	
Advance Convention Expense	300.00	
Year Book 1927	53.90	
Contributions	1416.67	
Manual Proselytes	50.58	
Press Work Union Hymnals	522.50	
Camp Letters	5.50	
Telegrams (Publications)	6.50	$10,811.96

In view of the fact that the budget for last year seems to have adequately met the expenses of the different departments of our work, we recommend that the same budget be adopted for next year.

Rspectfully submitted,

JOSEPH L. FINK
Chairman

The report was received and adopted.

The report of the Committee on Publications was read by Rabbi Marcuson.

REPORT OF COMMITTEE ON PUBLICATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: The year which has just passed has contained little of interest from the point of view of publications. We are in the process of producing a Manual for Proselytes and a revised Minister's hand book, but it will probably be a year or two before these books will be ready for circulation. During the past year a new edition of the Hymnal as well as the Volume I Union Prayer Book had to be issued. This will give us a good stock for next year. Your Committee on Publications is forced to call your attention, however, to the fact that the sales during the past year were considerably lower than during the previous year and as a result our income has been most materially reduced. As all the funds of the Conference come from the Publications your Committee urges that the present convention exercise caution in voting expenditures. It will be necessary to meet the expense of the new books as well as another edition of Volume II during the coming year and the Publications Committee should be guarded to the extent of being assured that sufficient money will be on hand to meet its own necessary expenses.

The Committee on Hymnals will also soon be ready to send out a revised manuscript and this must be taken into consideration in voting money for other less essential things. If our members in advocating a Jewish book week would include our publications among those recommended for distribution, perhaps it would help materially in the sale of our books. We are appending hereto a table showing stock on hand as well as sales during the year.

Respectfully submitted,

ISAAC E. MARCUSON, *Chairman,*
MAX C. CURRICK,
NATHAN STERN,
MORRIS NEWFIELD.

STOCK ON HAND, JULY, 1927

	U.P.B.I	U.P.B.II	Hymnal	Haggadahs	Mourning	Private Devotion	Blessing and Praise
Fabrikoid	2925	8500	1250	5245	423	947	8349
Cloth	135	5680					
Leather	400	1088		1099		Camp Service	1099
Sheets	8900	619		1500		1382	3035

BOOKS SOLD, JUNE 10, 1926—JUNE 10, 1927

	Cloth	Fabrikoid	Leather	Sheets
Union Prayerbook I	7992	645	485	4
II	11584	646	878	
Hymnal	5776			
Haggadahs	3950		28	
House of Mourning	570			
Private Devotion	40			
Camp Service	205			
Blessing and Praise	42		82	
Yearbook	7			

The report of the Tract Commission was read by the Secretary.

REPORT OF TRACT COMMISSION

To the Central Conference of American Rabbis,

GENTLEMEN: As Chairman of the Tract Commission, newly organized during the year with seven members instead of sixteen as heretofore, I beg to report that gratifying progress has been made.

For many years there has been a growing sense of dissatisfaction among our members because the work of publishing and disseminating tracts has not been pushed more aggressively. As a matter of fact, during the entire period of its existence less than half a dozen tracts had been published by the Commission, a condition that might well seem to justify the criticism of all of those who were not intimately acquainted with the great and almost insurmountable difficulties by which the Tract Commission was confronted. However, under our new arrangement officially entered upon at a meeting held in the city of Cincinnati on March 30th of this year, practically all of these difficulties were overcome; and it is our pleasure to report that nothing now unforeseen arising to prevent, your Commission will publish and distribute during the coming season a number of tracts upon important subjects.

The tracts for whose publication initial steps have been taken will cover the following themes:

A—Theology series— 6 tracts

B—Jewish Literature—6 tracts
C—Post-Biblical Judaism—4 tracts
D—The Jewish Prayer Book—4 tracts
E—Judaism and Other Modern Religions—5 tracts
F—Judaism and Modern Thought—5 tracts
G—The Social Ideal in Judaism—4 tracts
H—Miscellaneous—2 tracts

It is anticipated that one or two of the tracts in each of these series will actually be published during the coming season. All of the titles have been assigned and 24 acceptances have been received. One of the manuscripts is already in the hands of the Committee, and others are promised before the end of the summer. Appointment has been made of an Editorial Committee to whom all manuscripts will be referred for examination and acceptance. A reprint of Dr. Enelow's tract entitled "What Jews Believe" is now in press.

As a fitting recognition of their work, a small honorarium will henceforth be given to all writers whose manuscripts are accepted. While the Commission has issued invitations to certain men to submit manuscripts on stated subjects, all members of the Conference are welcome to submit such manuscripts as they may prepare and which they believe are appropriate for tract purposes. Should such manuscripts be found available by the Commission, they will be treated in all respects as are the manuscripts of the men to whom special invitations have been directed.

By resolution of the Commission, the format of the tract has been changed, the intention being to issue them in a smaller form, such as has been popularized by the American Unitarian Association.

In addition to the publication of tracts, there are a number of other tasks assigned to your Tract Commission. For many years there has been published under the auspices of this Commission a Holiday Sermon Pamphlet. This Pamphlet is now in process of publication. At this writing 10 sermons out of the 13 to be published this year, have already been received, and it is quite likely that by the time this report shall be presented to the Conference, the 3 additoinal ones will have been received and accepted.

Upon representation that there exists an urgent need for a new volume of Sabbath sermons, the Tract Commission has undertaken the publication of such a volume to be edited under the chairmanship of Dr. Israel Bettan.

Your Commission continues to distribute the Holiday Press notices to evening and morning newspapers throughout the country. For several years your Commission has printed and distributed to the heads of educational institutions and others interested, a calendar indicating the day and date of the Jewish holidays. This calendar has proved to be of very great value in avoiding the placing of ex-

aminations on Jewish holidays. The Synagogue Council of America has asked the privilege of taking charge of this calendar hereafter.

Under our new arrangement with the Union of American Hebrew Congregations, the Commission now consists of seven men of whom three are chosen by this Conference, three by the Union, and one by these six representatives of the two organizations. Of the seven men now forming this Commission, six are members of the Central Conference of American Rabbis.

Any suggestions as to subjects or writers of tracts that may be made by members of this Conference will be heartily welcomed by the Commission.

All of which is respectfully submitted,

LEO M. FRANKLIN,
MORRIS M. FEUERLICHT,
SOLOMON B. FREEHOF,
MILTON M. ALEXANDER.

The report was received and adopted with the reservation that the Conference does not favor the publication of a volume of Sabbath Sermons by the Tract Commission.

It was moved and adopted that the Tract Commission be asked to consider the advisability of a booklet of sermons for Summer Services and Camps.

Rabbi Marcuson: I want to call attention to the fact that the Executive Board went on record as opposed to the Tract Commission issuing a volume of sermons.

I want to ask the Chair to rule what would be the effect if we adopt the report. Are we sanctioning the recommendation of the Tract Commission that they issue a volume of sermons?

Last year a vote was taken of the members and the members voted against issuing this volume. A Committee of the Executive Board was then appointed and this Committee brought in a recommendation against it. Yesterday at the meeting of the Executive Board, after the matter was thoroughly discussed, it was considered ill advised and untimely to issue a volume of sermons now. I want to know what effect would it have on the action of the Executive Board if we were to adopt this report?

President Wolsey: This is the answer of the Chair to Rabbi Marcuson's very important statement:

This is the report of a joint Commission, not the report of a Conference Committee at all.

Of course the Joint Commission operates under the auspices of the Board of Managers of the Department of Synagog and School Extension, and the Central Conference of American Rabbis. Now the Central Conference of American Rabbis has a perfect right to its own opinion and to instruct its own representatives upon the Tract Commission as to what is its view in the matter.

I should therefore rule that if we receive this report of the Tract Commission, that our reservation goes along with it; that it is the opinion of the Executive Board that this volume of sermons be not published, and that our representative, who is Rabbi Freehof, the Vice Chairman of the Commission, should be instructed accordingly.

Rabbi Harris: I would include that in my motion. I move that the report be accepted with this reservation.

Rabbi Foster: Let me urge a reconsideration of this point of view, so that we may get out a publication or pamphlet of Sabbath Sermons. Let me give you two experiences.

We have urged our people in the summer time to hold services, but it is sometimes impossible to have a Rabbi present. Throughout the country laymen are conducting these services; the Union in cooperation with the Conference supplies the service leaflet. I think that there is a need of our supplying our people with inspirational addresses. They may be brief, but they are necessary and will help our cause, because we Rabbis cannot take charge of these services except to a limited degree, but our people are being influenced to hold these services and we want to give some layman a proper word of inspiration that can go to the group.

In this state this year the Boy Scout Camp, which is a very large encampment, has asked for my cooperation in supplying Jewish services for the boys. There are many camps all through the country that cannot have a Rabbi or a layman qualified to give an independent message to

these groups of young people. I think that we miss an opportunity where we can do much good.

I think that this Sabbath leaflet of sermons could be very properly placed in the hands of the leaders who are holding Jewish services for our boys.

Rabbi Stolz: When I last night in eulogy of Dr. Moses, read my paper, I did not know of this report or the action taken by the Executive Board. You will have noticed that Dr. Newton is publishing each year a volume of the best Sermons of the Year. Perhaps you ought to know that there is a volume being printed each year by the British preachers. That was the idea that Dr. Moses had when he spoke of sermons by American Rabbis. It may not be practical to publish the book this year, but it may be very practical to gather the sermons and to publish them perhaps next year, if in the wisdom of the Executive Board it be thought advisable to do so.

Rabbi Enelow: May I say that it does not seem to me that the members of the Conference have gotten quite clearly the content of that passage of the Secretary's report which referred to the action of the Executive Board on this particular subject.

First of all, what the action of the Executive Board really meant is this: that it does not favor the proposal of the Tract Commission to get out a volume of sermons of this character, and that if a volume of sermons of that nature were to be publishel, then the Executive Board believes that it should be the privilege of the Conference to appoint a special Committee for that purpose. But I may add that what Rabbi Foster has said seems to me a very important matter, but that it is something entirely apart from the volume of standard sermons which is under discussion. In view of the remarks made by Rabbi Foster, I think it would be a splendid thing if the Conference conveyed to the Commission on Tracts the suggestion that in addition to the various things which it has undertaken, it shall also undertake the task of getting out leaflets, for that is the

word that Rabbi Foster used, and that is the thing that seems to be in his mind, a group of leaflets which it would be possible to put in the hands of people who conduct services during the summer; that the Tract Commission be requested to issue a series of leaflets of that character and distribute them broadcast in places where they might serve.

May I say if such a thing were done by the Tract Commission, and it is a most desirable and commendable thing to undertake, then it would also have to be done with a view to the uses to which these leaflets would be put. Some of us still believe in preaching sermons from the portion of the week. It would seem to be most desirable that these sermons should in some way be associated with the particular sections of the Torah which would be read in the various places on those particular Sabbaths. I should like to conclude with the suggestion that such a proposal from the Conference be conveyed to the Commission on Tracts through our representatives on the Commission.

The report of the Committee on Church and State was read by Rabbi Fink.

REPORT OF COMMITTEE ON CHURCH AND STATE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Church and State begs leave to report:

The usual questionnaire as to the activities in this direction during the year, and the reaction of the several members of the committee, was sent out in the following form to 38 men. Replies were received from 25, the nature of the replies being indicated herewith.

QUESTIONNAIRE

1. Has there been any agitation, during the past year, for the introduction of Bible reading, or any form of religious instruction in the Public Schools, or the abridgement of school hours for religious instruction?

Replies—No, 16; Yes, 7; Unanswered, 2.

2. Has there been any legislation, attempted or accomplished?

Replies—No, 17; Yes, 4.

3. What is the status quo in your state?

Replies—Some few states require Bible reading, most states permit, and two definitely prohibit Bible reading in the public schools.

4. Has there been any court decision on any phase of the question? If so, please give it as fully and accurately as possible.

Replies—The Supreme Courts of the States of Minnesota and Colorado have, within the past year, upheld legislation requiring reading of the Bible in public schools.

5. Has there been any movement toward the making of an ethical manual, acceptable to all religious denominations, for school use?

Replies—Only one.

6. What is your opinion as to the position the Conference should take?

A. On the introduction of non-sectarian ethical manual into the schools?

Replies—15 No, 8 Yes.

B. On the designation of school hours outside of the school buildings for religious instruction?

Replies—13 No, 1 Neutral, 1 Conditional, 7 Yes.

C. On the giving of credits for Bible study?

Replies—9 No, 12 Yes, 1 Yes for High School only, 2 Yes for Universities only.

CANADA. In Canada religious exercises, prayer and Bible reading are legally recognized and integral parts of the public school system, with provision made that no child be required to take part therein if objection is made by parent or guardian, the child being permitted to absent itself at that one period without detriment to its standing in the school. The Province of Quebec being overwhelmingly Catholic and that of Ontario Protestant, the school systems provide for Catholics and Protestants only. The Jews have neither voice nor representation on School Boards, and this despite the fact that there are many Jewish pupils, those in Montreal being almost one-half of the attendance at the Protestant schools. The Jews attempted through the court to secure representation, but the Supreme Court of Quebec ruled that the fundamental law made provision for Catholics and Protestants only, and none whatsoever for Jews. The Jews have appealed to the Privy Council in London. Should the Council sustain the Quebec opinion the Community of Montreal may seek to establish its own schools.

The replies to the questionnaire do not afford sufficient material for definite conclusions, being too few in number, and of these [illegible] not giving answers to all questions. Judging from the material at hand, and from previous information, it appears that while we are still fighting what has been characterized as a losing fight, never-theless the trend of conditions seems to be for the better. This is due, perhaps somewhat to our protest, but possibly more [illegible] to the fact that

a reaction from the emotional hysteria that had prevailed in both religious and civic life has come to pass. The wave of "uplift" and "reform" seems to be subsiding.

There was less agitation last year than in previous years. There were introduced fewer bills that had to do with religious or sectarian matters, that is with Bible reading, anti-evolution legislation, etc., and fewer still were passed. Yet it cannot be said that the sectarian danger in our public schools grows any less. Despite constitutional safeguards, sectarian instruction, in the form of prayer, Bible readings, songs, carols, and holiday celebrations, is given in practically every State in the union. The tragedy of it is that it is given by otherwise good and well meaning people, who in many instances are unconscious of the violation of rights of which they are guilty.

The concrete results of the past year seem to be in our favor. Bills were introduced into the legislature of four states, viz; California, Indiana, Michigan and Oklahoma, and were defeated either in committee or on the floor. On the other hand, the Supreme Courts of two states, Colorado and Minnesota, have within the past year sustained legislation requiring reading of the Bible in the public schools. One notable victory was won in Chattanooga, Tenn., where a law already on the statute book requiring Bible teaching, as a part of the curriculum in the public schools, was repealed through the efforts of Rabbi Shillman and others.

A graceful act was done by the Governor of New Jersey. In the closing days of its session the State Legislature had designated September 27th, as a day for a special election. Rosh Hashanah falls on that day. The legislature had adjourned before the conflict of dates was discovered. Upon his attention being called to it by Rabbi Foster, the governor called the legislature in extra session at which another date was set in place of this.

We are faced with the same problem year after year. We protest against religious teaching in the public schools because of the fact that it almost invariably assumes sectarian form. We are, and justly, unalterably committed to the principle of complete separation of church and state. We are compelled to recognize, however, that in these days, it is the tendency of the home to throw more of its educational burdens upon institutional schools such as the Sabbath Schools and Public Schools.

The public schools function 30 hours a week. The Sabbath Schools a bare 2 hours. It is trite to say that mental training is not fifteen times more important than moral or character training.

The contention of the protagonists of Bible reading in the public

schools is that something of character training should be given in the public schools. The problem is to make place for this character training in public schools, without recourse to sectarian religious background or authority.

An attempt at the solution of this has been made through the Character Education Institute of Washington, D. C. It offered a prize for a plan of Character Education Methods in public schools. In the announcement of the plan of competition, the Institute laid down this principle:

"In all fields of education, save that of religious education, which is assigned to the churches (each church furnishing in its own way the religious sanctions for conduct to its own children), the public schools should strive to be complete in their service; but the national system of public education is not now complete, because, while intellectual education is fairly well developed, vocational and physical education are only partly provided, and character education on human motives, covering the wisdom of human experience, although recognized by school authorities and by parents as the supremely important phase of public education, is undeveloped and often neglected."

Note the basis here of character education "on human motives covering the wisdom of human experience."

The award in this competition was given to what was known as the Iowa Plan of Character Education Methods.

Your Committee desires to call the attention of the members of the Conference to this plan, as bearing upon our problem, and offering a possible solution of it.

Your Committee has no specific recommendation to offer this year. The Conference at its session in Asheville last year adopted a resolution, sponsored by the Commission on Jewish Education and recommended by the Committee, to the effect that the Conference advocated "the reduction of their time-schedule one day in the week by the public schools, at the end of the school day, in order that such time may be used by the parents for such instruction of their children as they may see fit'" (Year Book, Vol. 31, p. 87) meaning opportunity for, but not compulsion of, week-day religious instruction.

Farther than this your Committee does not feel that the Conference should go.

Your Committee desires to express its appreciation of the cooperation of the members of the Conference, many of whom have been vigilant and active in defense of principles and right in this connection. Without any intent whatsoever of invidiousness, it desires to make mention of the work of Rabbis Shillman of Tennessee, Newman of

California, and Foster of New Jersey, who achieved definite results of real value.

Respectfully submitted,

EDWARD N. CALISCH,
JOSEPH RAUCH,
MARCUS SALZMAN,
DAVID LEFKOWITZ.

The report was received.

Action on the report was delayed until the report of the Commission on Religious Education was presented, when the report was adopted.

Rabbi Feuerlicht: I think most of us will agree that the report as presented was admirable, but the impression that I got from it was that it did not emphasize something that I believe is germane to the whole problem and that it is the affirmation that the public schools are molding character. There seems to be the notion in the public mind particularly outside the Jewish group, that the public schools are defective in that respect and the impression I got from this report was an acquiescence in that notion.

I think that it is vitally important that the Conference or any Jewish group that discusses this question should emphasize clearly and distinctly that the public schools are doing character molding work.

The report of the Commission on Good Will was presented by Rabbi Simon.

REPORT OF THE COMMISSION ON GOOD WILL

To the Central Conference of American Rabbis,

GENTLEMEN: The Conference Committee on Good Will presents a detailed report of two special problems which confronted it during the year. In December of 1926, your Committee was informed that two very important international conventions would be held in Buda Pest and Warsaw in the Spring of 1927 with the avowed object of initiating a world-wide campaign of proselytizing the Jews, not by the discarded methods of threat and force, but by a more approved and soft spoken program of good will and kindness. If the Federal Council of the Churches of Christ in America were officially sponsor of these conferences, a blow would be aimed at the covenant signed

between representatives of our Good Will Commission on December 30, 1924, wherein, Article II declares: "Because of our mutual respect for the integrity of each other's religion, and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment, these committees have no proselytizing purpose."

The delicacy and difficulty of the situation prompted the Executive Board of the Conference at a special session in Cleveland, Ohio, on January 17, 1927, to send to Dr. Alfred Williams Anthony the following telegram:

"Executive Board of Central Conference of American Rabbis is advised that at the coming Christian Conference in Buda Pest the question of conversion of Jews will be considered, and most respectfully invites your attention to the covenant of our joint Commission on Good Will adopted New York City December 30th, 1924, to the effect 'Because of our mutual respect for the integrity of each other's religion and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment these Committees have no proselytizing purpose.' It urges the representatives of the Federal Council on Good Will to represent strongly that this American compact which opened a new chapter in the relations between Jews and Christians be not weakened in spirit or vigor. It urges further that your representatives on our Joint Commission of Good Will take such a position as will not jeopardize the continuance of our amicable relations."

David Philipson
H. G. Enelow
Abba H. Silver
Louis Wolsey
Abram Simon

Dr. Anthony's and Dr. Herring's letters to Dr. Philipson, Grossman and your Chairman were assurances that the Committee on Good Will of the Federal Council does not represent all of the Federal Council, that the Federal Council is not homogeneous and contains a large number of Fundamentalists, that the conventions in Buda Pest and Warsaw were sponsored by the International Missionary Council, that the Home Missions Council of the United States was invited to send fifteen delegates, that the Home Missions Council of the United States might soon be included in the Federal Council of the Churches of Christ, that the Jewish people in their impatience should not jeopardize the continuity of the work which the Good Will Committee has thus far accomplished, and that a special interview with Dr. John R. Mott, President of the International Missionary Council would be arranged so that the Jewish representatives could bring to his attention the American program and covenant heretofore discussed.

Such an interview was held in the City of New York on February 28, 1927, at which Drs. Philipson, Wolsey and Silver were present. While Dr. Mott made no commitments, your committee assures you that its representatives were forceful in the presentation of the possible dangers lurking in the conversion-conference, and in the probable disaffection of the Jewish people here and abroad. Of course it was clear to your committee that evangelism was fundamental to Christian thinking and theology. Your Chairman sent to Dr. Mott the following letter:

April 8, 1927.

Dr. John R. Mott,
347 Madison Ave., New York, N. Y.
My dear Dr. Mott:

Referring to an interview with you, at which Rev. Dr. David Philipson, Abba H. Silver, Louis Wolsey, Dr. Alfred W. Anthony, and Dr. Herring were present on the forthcoming cenference in Buda Pest, to be held under the auspices of the International Mission Society, may I as the Chairman of the Good Will Committee of the Central Conference of American Rabbis, earnestly plead with you that you bear close to your heart in your attendance at this conference, the compact (copy enclosed) made between representatives of the Federal Council of the Churches of Christ and the Central Conference of American Rabbis. I realize that you were not a party to this agreement, and it is likely that it does not register your individual conviction, yet I am minded to present to you the fact that I know how the Jewish people feel towards every effort made for their conversion whether it be by means of force or not. If they suspect that Good Will is but another method to lead them to the feet of the Christ, it is likely to stiffen their backbone, rather than to break down their resistence. We are proud of the work thus far accomplished by the joint commission on Good Will, and it would disturb us greatly to jeopardize the possibility of its enhancement in the future. This compact goes beyond mere toleration or tolerance. It bases Good Will on the equality of religions before God and man. This is the finest flowering of religious liberty. It is this American program which we are anxious that delegates from the United States bear in mind at the Buda Pest and Warsaw conferences. Many I then take the liberty of urging this upon you. I foresee the consequences and the probable unpleasant reaction in this country were a determined effort initiated to develop a program of proselytism of the Jews by the newer practices of Good Will.

Trusting that you will appreciate the high motives which prompt me in sending you these lines and with personal greetings, I remain,

Sincerely yours,

Abram Simon.

On April 19, 1927, the following cable was sent to Dr. Mott to Buda Pest signed by Drs. Alfred W. Anthony, Sidney L. Gulick and John W. Herring:

Dr. John R. Mott,
The World Missionary Congress at Buda Pest,
Scottish Mission House, Borosmarty, UTCA 51
Buda Pest VI, Hungary.

In line with our recent conference we sincerely hope you will recommend that the Congress issue a call to Christians everywhere to purge the world of the curse of Anti-Semitism and to accord to the Jews that highly respected place in the brotherhood of peoples which they richly deserve on the basis of their sacred literature and history and which is their inalienable right. We further hope that the Congress will express disapproval of any enterprise that utilizes or implies patronage, majority pressure or disrespect for a brother's faith.

Your Conference Committee believes in the sincerity of these three men and in their dislike of "Good Will being used as a smoke screen to conceal a deeper motive."

Your Committee owes it to you to apprise you of the correspondence which has passed between President Wolsey and the Hon. Lily Montagu and Mr. Lucien Wolf of London. It will probably allay our fears and lead us to the conviction that the conferences in Buda Pest and Warsaw may have overshot their mark, and that we were unduly apprehensive. May I quote from a letter dated April 7, written by a Unitarian minister on the ground:

"This mission is today not over-emphasizing the conversion side, so much as the educational and religious services. It is not popular teaching any more to convert Jews in Anti-Semitic Buda Pest, and I learn from many sources that a number of baptized Jews are seeking admission to Judaism. A young Scottish pastor has started a little similar mission in Clus, but with little success. Would the time were ripe for Liberal Judaism to be taught and preached in these countries to save many from a forlorn position!"

In an interview with the representative of the Pesti Naplo, the Hungarian daily, Mr. Basil Matthews, the press chief of the Congress, gave the following seductive information:

"Our aims are to realize peaceful relations between Jews and Christians and to convert Jews to Christianity. Nothing is more characteristic for our method than that many of our members are of the Jewish religion and that many of the most eminent figures amongst our leaders are chief rabbis of high standing. Wherever our organization went, peace between Jew and Christian was brought about. Dr. Klausner, professor of the Jerusalem University, will lecture on

the Life of Jesus, and the Chief Rabbi of New York, Nathan Wise, will take part in the discussion. The Congress will last five days. Without any doubt the lectures on the problems of Christian missions working among Jews will be the most interesting items on our program."

In order to complete this picture your Committee adds a few quotations from the "Christian Message to the Jews World Conference at Buda Pest." This is the official statement issued to help the delegates in providing material for periodicals in their own land:

It would have been a collective crime not to come together to revise our thought and action in face of the new situation throughout the Jewish World. The sober truth of these words spoken by Dr. John R. Mott as Chairman of the Conference between April 7 and 13 became clearer every day throughout the discussions which were conducted in German and English. Elements in the new situation to which Dr. Mott refers were shown to be that multitudes of younger Jews were greedily drinking in modern knowledge, new political theories, and were questioning the very articles of their faith. This drift from the Synagog is a drift much more to atheism, agnosticism and materialism than to Christianity.

The presence in the Conference of a considerable number of Hebrew-Christians, many of them converts from Judaism hailing from the Near East, Europe and America, brought first hand knowledge of real value. In response to the question, "What did you find in Jesus Christ that you did not find in Judaism?" the Hebrew delegates declared that Christ is redemption from sin; while Judaism can only condemn sin. He is a personal experience, changing life and making man a co-worker; the center of a community beyond Nation and Race; whereas Judaism is only the community of one nation.

The Committee on Findings added "the obligation inherent in the Christian faith to take care of the bodies as well as the souls of men was affirmed as invariable and universal in its application."

After recognizing the existing literature for Jews of which some is ephemeral, and some permanently valuable, the Conference determined on a forward looking policy on the fundamental problems of Christian education. The great need for special work to meet the special conditions of the life of Jewish womanhood was emphasized in the findings of a special committee of women. A survey of the whole Jewish world was demanded. The new situation created by the passing of the Ghetto places a new obligation upon the churches to work for Jews within their neighborhood, and so, too, the multitude of Jews in many universities. The long record of injustice and ill usage of Jews was deplored, and a call sounded to penitence for such violations of the spirit and teaching of Jesus Christ. The Conference throughout was both stirred and sobered by the greatness of the

need and the opportunity presented in the world, and by the scattered and inadequate forces available for meeting them."

One wonders how this attitude of Dr. John R. Mott appeals to the Jews of the United States who are asked to make financial contribution for the support of the Young Men's Christian Association of which he is international chairman.

In this connection it is interesting to note Mr. Lucien Wolf's comment that this Buda Pest Conference is no more dangerous to Jews than others which have been held from time to time. Owing to the despair and misery following the war and the increase of anti-Semitic violence, the number of conversions was perhaps greater than at any previous time; and probably the high-water mark was reached two years ago. The Jewish papers have to publish the list of converts because under the Hungarian law people are taxed according to their denominational label, and they have to have some label or other."

2. Following the formation of the Permanent Commission on Good Understanding to consist of three men from each of the Catholic, Protestant and Jewish groups, and likely inspired by it, a meeting was called by Drs. Herring and Anthony on April 20 to consider the advisability of creating another organization to be an informal National Executive. At this conference Dr. Rudolph Grossman was present. On May 9 in the City of New York a second meeting for the purpose of organization was held, and it resolved itself into the National Conference of Jews and Christians. In the minutes of this latter meeting the question propounded by Dr. Enelow is interesting: "Is this Conference supposed to take the place of the previous Committee on Good Will?" To which Dr. Herring replied in the negative, stating that all the existing Good Will Committees were expected to continue for the present at least. The National Conference would act as their agent in promoting certain activities of a cooperative nature. In a communication of June 7 to your Chairman Dr. Herring was specific in saying "The National Conference of Jews and Christians will take over those elements in the program which involve no direct propaganda against anti-Semitism; while the Commission on Good Will will stand as a movement to war against anti-Semitism and in favor of the development of brotherly understanding."

In view of all that has been said, your Committee is of the opinion that, while members of this Conference in their individual capacity may identify themselves with the National Conference for Jews and Christians, there is no practical wisdom in an official relation of the Central Conference of American Rabbis with it, and furthermore, that the Present Commission on Good Will is competent by virtue of its constitution, program and personelle to carry on effectively the same

program contemplated by the National Conference for Jews and Christians.

Your Committee recommends, in order that it be not guilty of impatience, that a further study of the relationship between these two organizations be left to the incoming Executive Board.

Nothing which has thus far been said should permit the conclusion that the Commission on Good Will has not been effectively prosecuting its work. Forty-nine cities have witnessed over one hundred good will meetings during the year. The youth work, particularly in New York and Chicago, has developed friendly cooperation between young people groups where programs of social education have been evolved. A conference similar to the one held at Olivet, Michigan, is planned to be held this summer in Hillsdale, Michigan. The Commission is at work upon a program which calls for a scientific study by a Commission of psychologists and social workers of the causes of the difficulties between Jews and Christians, and of the creation of a program for removing or offsetting these causes. Nor should we forget that the appeal to Christians to aid the Jewish Relief in Europe was strongly supported by the Christian members of the Commission on Good Will.

Respectfully submitted,

ABRAM SIMON, *Chairman.*
H. G. ENELOW,
RUDOLPH GROSSMAN,
DAVID PHILIPSON,
LOUIS WOLSEY.

The report was received and adopted.

DISCUSSION

Rabbi Maurice H. Harris: While accepting this very admirable report, I feel that there is something else that should be presented and formulated by this Conference as a complete reply to the situation.

There are two distinct questions: there is the anti-Semitic question against which the organization on Good Will directs itself, and doubtless these Christians are absolutely sincere; and there is the proselytizing question, and we should not soft-pedal that. This Conference should very distinctly, if you like, as a campaign of education, voice its protest against an attempt of Christians to convert the Jew, and to imply, and it is an intimation, however

subtly put, that there is something ineffective, inoperative in the Jewish religion that makes it fail to reach its people. And while such a formulation might not possibly belong to Dr. Simon's report, we should declare our time--honored position in history as the parent of great religions of which Christianity is one, that it is an insult for Gentiles to come to us to teach us their religion, when we are teachers of the fundamental doctrines for which Christianity stands. The time has come to voice that very clearly and very succinctly and not to accept any endorsement of Good Will as against anti-Semitism from those who wish merely to undermine the Jewish religion.

Rabbi Simon: I am very glad Dr. Harris brought that up. I think this last phase deserves a statement of some kind on the part of this Conference.

May I say to you that this question is to be considered by the Synagog Council and I am more concerned that the combined Orthodox-Reform-Conservative groups express themselves on this question of proselytism. Therefore I did not bring it to your attention, but I assure you that at the November Session of the Synagog Council this question is to be discussed.

Rabbi Enelow: With reference to the stirring remarks of Dr. Harris made on the subject of the desirability of the Conference expressing itself with regard to the proselytizing efforts directed by Christianity to the Jews, I too wish to add a word.

Dr. Simon said that he thought it would be a very good subject to refer to the Synagog Council. You, Mr. President, touched upon that subject very, very vigorously in your message read to us last night, and I hope that the Committee on President's Message will find it desirable to say something on that subject in order to give expression to the sentiment of the Conference. I think that would be the Committee fit to deal with that particular phase of this important subject.

Rabbi Frederick Cohn: May I bring to the attention of this

Conference that there has been formed in Omaha a new society called the League of Good Will. I think it is a good symptom that these Fellowships of Faith and Committees on Good Will and Leagues of Good Will are being formed throughout the country. Perhaps they speak well for the future.

I bring to the attention of the members the precise character of this particular organization whose authorship hopes to have branches in all the cities and make it really national.

It approaches the matter of good will through our common Americanism, the idea being that as good Americans we should live together and work together in harmony, Jew, Catholic and Protestant. The idea is let us be good Americans and true to the genius of our country, to the spirit and letter of its laws, by living together in peace and good will, whether we are Jews, Protestants, Catholics or of whatever denomination we may be.

I want the Conference to know about this particular Committee. It is my hope that the whole country will hear more of it in the future.

The report of the Committee on Cooperation with National Organizations was read by Rabbi Wolsey.

REPORT OF THE COMMITTEE ON COOPERATION WITH NATIONAL ORGANIZATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Cooperation with National Organizations begs leave to report the following actions:

In response to an invitation from the American Jewish Congress, that the Conference send a representative to the meeting in Washington, on February 20th, 1927, reply was made to the Secretary of the Congress, saying that the notice of such meeting of the Congress was altogether too short to enable the Chairman to submit the invitation to the members of your Committee in time to obtain its approval of the appointment of a delegate.

In response to communications from the Portuguese Marranos Committee of London, asking for a subvention and moral support from the

Conference, for the work of educating recently discovered Marranos of Portugal, in the faith of Israel—three replies were received from members of the Committee favoring our cooperation; one voted in favor of $250.00, another for a sum of $50 to $100; and it is the opinion of your Committee that the matter should be referred to the Executive Board for recommendation to the Cape May Conference.

An invitation was received from the World Federation of Education Association, asking that the Conference send a delegate to its second biennial Conference, at the University of Toronto, Toronto, Canada, August 7-12. The purpose of this organization (which was formed at San Francisco, in 1923) is to promote friendship and good will among the nations of the world; to bring about a world-wide tolerance of the rights and privileges of all nations regardless of race and creed; to develop an appreciation of the value of inherited gifts of nations and races; to secure more satisfying information and more adequate statements of facts for text books used in the schools of the different countries; to develop the consciousness of an international morality in the minds and hearts of the rising generation; and to emphasize the essential unity of mankind and the evils of war; and to develop a psychology of peace, together with the true patriotism based upon love of country, rather than upon hatred of other peoples and countries.

In other words, it gives itself to an earnest attempt to carry out into practical reality, the principles of the Herman Jordan Plan.

The votes of the Committee on Cooperation with National Organizations were six in favor, two against, and one not voting.

It is likewise the recommendation of the Committee that an amendment to the Constitution be so framed as to enlarge its jurisdiction to cover the matter of cooperation with *international* organizations, as well as *national.*

Fraternally yours,

LOUIS WOLSEY, *Chairman*
EDWARD N. CALISCH,
LEO M. FRANKLIN,
DAVID PHILIPSON,
WILLIAM ROSENAU,
SAMUEL SCHULMAN,
JOSEPH SILVERMAN,
ABRAM SIMON,
JOSEPH STOLZ.

The report was received and adopted, and Rabbi Joseph L. Fink was appointed to represent the Conference at the World Federation of Education Association Convention.

The report of the Conference Representatives on the Synagog Council was read by Rabbi Foster.

REPORT OF CONFERENCE REPRESENTATIVES ON THE SYNAGOG COUNCIL

To the Central Conference of American Rabbis,

GENTLEMEN: As your delegate to the Synagog Council of America, I beg leave to report to you that the second year of the organization gave even more evidence of the great value of united effort in American Israel than in the first year of its existence when enthusiasm and hope took the place of data and achievement. But it is a law of the spiritual life that tangible results, beneficial to the welfare of an individual or a group may be confidently expected when the theory of organization and the principle of action are sound and true. Upon such a solid foundation of Jewish unity does the Synagog Council of America rest that we confidently anticipate, through the substitution of friendliness and sympathy for friction and partisanship in the solution of our common Jewish problems, results that will redound to our credit and to the blessing of our holy cause. The greatest of Israel's triumphs, equal to the Revelation of the Law, was the union of all the tribes of Israel at Mt. Sinai. The Revelation itself perhaps was the formal recognition and the verbal formation of the fact of Unity.

The very name of the organization, adopted after the most deliberate and serious consideration of all possible designations is a fact of vital significance in the history of our spiritual growth. The Synagog Council of America bears in its seal the recognition by Orthodox, Conservative and Reform Jews that there are different groups in Israel which in spite of differences must cooperate and develop together for common aims. The name of the organization, moreover, declares to the discriminating that due notice is taken of the need of facing specific Jewish problems common to all Jewish groups in America from an American point of view. This attitude to American Jewish problems as such, does not narrow our outlook on world Jewish problems, but it does help us to react to an undeniable situation too long ignored. The Synagog Council of America is thus a modern interpretation of the old observation: *Kol Yisrael arebim ze boze.*

Three sessions of the Synagog Council were held since the last meeting of the Central Conference of American Rabbis, November 9, 1926, at the Mercantile Club in Philadelphia, February 8th and May 3rd, 1927, at the Harmonie Club in New York City. The three delegates of the Conference or their alternates have been present at every meeting of the Council.

The Council is a truly alert and active body of Jewish leaders, though their deliberations are largely negative in practical results. In this, we have biblical warrant for believing that we thus prepare ourselves for the most constructive plans and programs. When many of our ancestors chided Moses for not moving faster toward the goal of liberty, the great Lawgiver declared, "Fear ye not, *stand still,* and see the salvation of the Lord which He will work for you today." (Exodus XIV, 13).

At the November meeting of the Council, the Constitution and By-Laws of the organization, which had previously been submitted to each of the constituent organizations, was unanimously passed. Each group reported for its organization unanimous endorsement of the proposed rules and regulations of the new organization. Our Conference considered and ratified the Constitution and By-Laws last year.

The following officers were unanimously elected:

Rabbi Abram Simon, Chairman
Captain N. Taylor Phillips, Vice-Chairman
Rabbi Elias Solomon, Vice-Chairman
Rabbi Abraham Burstein, Secretary
Mr. Benjamin Altheimer, Treasurer
Rabbi Jacob Pollak, Secretary of the Board

The Council prepared, with the financial aid of the Congregations and Sisterhoods and Brotherhoods affiliated with the member organizations an exhibit of Jewish life in America for the Sesqui-Centennial exposition in Philadelphia. The success of this joint enterprise which emphasized primarily our intellectual and spiritual activities in America was widely recognized. Our exhibit received a gold medal. An explanatory booklet issued by an editorial committee of the Council was distributed to all visitors at the Jewish Exhibit. It was decided to keep the exhibit intact and to transport it to Jewish centers in America under proper safeguards, for display. It is to be seen at this Conference.

The Council passed the following resolution on the Five Day Working Week:

"The Synagog Council of America endorses the movement for a more general adoption of a five-day working week as giving promise of facilitating the observance of the Sabbath by all religious denominations in America."

For a more detailed consideration of the matter a special Committee was appointed to study the whole subject, with instructions to report at the February meeting. Such was done, but the Council in its caution decided to take no action until the Committee had more time to

consider every angle of the problem. At the May meeting the following resolution was unanimously passed:

"The Synagog Council of America has followed with great interest the countrywide discussion on instituting a five-day working week in American industry. While the Council, consisting of religious organizations, cannot speak dogmatically upon the economic value of a five-day working week, it does rejoice to observe that such a shortened working week is becoming increasingly a fact in a number of industries, and that competent authorities maintain that it not only gives more leisure to both employer and employee, but that it also raises men's morale, improves men's health, increases men's efficiency, betters men's home life, and affords men greater opportunities for physical and spiritual recreation.

"The Synagog Council of America, desirous that every man should have freedom to observe the Sabbath, is interested in the shortened working week principally because in Saturday and Sunday as the consecutive days of rest, all classes of men will be released from the necessities of laboring on their respective Sabbaths.

"The Synagog Council of America therefore gives its endorsement to the furtherance of this social and spiritual ideal and urges upon all public spirited forces in America cooperation in attaining such a shortened working week, in the Saturday and Sunday as days of rest, in order that a great historic religion may be helped without outward handicap, to exert its morally and spiritually educating influence upon those who profess it."

On the important subject of Good Will and Cooperation with non-Jewish organizations, the Council while expressing gratification over the frequent friendly Jewish references that are made in the press, in pulpits and by clerical and congregational bodies and while hoping that these expressions of good will may bring beneficent results, nevertheless believes that to achieve good will there should be less "emphasis on activities by the Jews in the promotion of good will towards themselves and that while we as Jews ought to be exceedingly helpful, we ought to leave the active leadership of this work in the hands of our Christian brethren."

Further the Council resolved: "Your Committee finds itself embarrassed at this present juncture because of the distressing conditions which the present international conferences in Buda Pest and Warsaw on the proselytism of the Jew has forced into the limelight. Recalling the original compact signed between members of the Central Conference and the Christian Committee, and knowing that the Federal Council of the Churches of Christ is not officially behind this international conference on conversion, your Synagog Council Committee is nevertheless of the opinion that a policy of watchful waiting is at present the wisest course to pursue. It would be a pity to discredit

the work which has already been done in the development of good will; and on the other hand it would be equally unfortunate to jeopardize the possibility of increasing this laudable work in the future. It may be possible for a committee of this body to meet a corresponding committee of the Federal Council of the Churches of Christ in the very near future to discover a basis for further mutual action. In the meanwhile, your Committee awaits the results of the Buda Pest and Warsaw conferences and recommends no action at present."

Definite action, making for economy, efficiency and unity was taken in the decision to issue a joint calendar to be distributed to colleges, newspapers, legislatures, etc., requiring information about our Jewish holy days. The calendar of the Synagog Council of America will be issued this year and is intended to displace the individual calendars heretofore published by certain of our national Jewish institutions.

The question of enlarging the scope of the Synagog Council of America was discussed, but no action was taken, both because it was deemed too early to institute branch organizations in certain of our large Jewish centers and because of the danger of interfering with present Jewish organizations.

Endorsement was given to the appeal in behalf of the victims of the Mississippi Flood.

Congratulations to Mr. Louis Marshall on the occasion of his 70th anniversary celebration were passed.

Cooperation with the United States Flag Association for the proper celebration of the Sesqui-Centennial of the American Flag was offered.

A message of good will was sent to the Orthodox Group on the dedication of the Yeshivah in New York City.

On the matter of helping Rabbis from Europe who have been appealing to our members, Dr. Bernhard Drachman and Committee have been requested to study the subject to report to Synagog Council this Fall.

National Child Health Day on May 1 was endorsed with the request that Saturday, April 30th be included, which met with Secretary Hoover's approval.

To the various discussions of the Council, the delegates brought a uniform earnestness and deliberation which guided them in the utmost care in the choice of a phrase or the use of a word, thus insuring clarity and judgment. Out of the discussions the delegates, though representing different groups, have drawn inspiration, counsel and help for their respective organizations and tasks, a sentiment that was frequently emphasized. The decisions were preceded by a frankness of utterance and a friendliness of attitude that gave us all hope that ultimately the Synagog Council of America will set the example for all Jews individually and collectively to imitate, as we learn to

apply to our modern life the ideal, Behold how good and how pleasing it is for Brethren to *dwell* together, to *talk* together, and to *work* together in peace and concord.

Respectfully submitted,

SOLOMON FOSTER.

The report was received and adopted.

The report of the Committee on Jewish Activities at Universities was read by the Secretary.

JEWISH ACTIVITIES AT UNIVERSITIES

To the Central Conference of American Rabbis,

GENTLEMEN: Your representatives to the meetings held for the organization of the Conference on Jewish Activities at Universities, begs leave to report as follows:

Two meetings of the accredited representatives of organizations interested in work with Jewish students at universities were held in the city of New York, the first on March 2nd and the second on May 18th, 1927. At the first of these meetings representatives from thirteen organizations were present and participated in the discussions. This meeting was called specifically for the purpose of acting upon the proposed Constitution which had previously been sent for study to all the organizations whose representatives had been at the original meeting at Harvard in April, 1925, and to such others as were deemed available for membership in the new Conference. The discussions at this meeting took a wide range and varying opinions were expressed as to the scope and functions of the proposed organizations. The essential change that was made in the proposed Constitution was the inclusion of a clause to the effect that the Conference should be advisory only. This was done in order to meet the contention of several of the constituent organizations that there was a possibility of the Conference on Jewish Activities at Universities becoming a super organization, without such limitation of function. It was made clear that no such intention had been at any time in the minds of the sponsors of the Conference, and the inclusion of the qualifying clause was, therefore, unanimously agreed to. Other minor verbal changes in the Constitution were also made, and the document in its amended form was again sent to the constituent organizations for study and report at the second meeting.

This meeting took place at Temple Emanu-El, New York, on May 18th. At that meeting representatives of the following organizations were present: The Union of American Hebrew Congregations, The National Federation of Temple Sisterhoods, The National Federation of Temple Brotherhoods, The Central Conference of American Rabbis, The Rabbinical Assembly of the United Synagog, The Women's

League of the United Synagog, The Inter-Collegiate Menorah Association, The Jewish Chautauqua Society, and the Union of Orthodox Jewish Congregations. The Constitution as amended was adopted. The following organizations having paid their dues for the year, and having otherwise qualified for membership, are at the present time constituent members of the new organization and entitled to participate in its work: The Union of American Hebrew Congregations, the Central Conference of American Rabbis, The National Federation of Temple Sisterhoods, The National Federation of Temple Brotherhoods, Women's League of the United Synagog, The United Synagog, The Inter-Collegiate Menorah Association and the Union of Orthodox Jewish Congregations. At this second New York meeting a committee was appointed to study the situation at Cornell University and to make a report thereon at a meeting to be called for the purpose.

Your Committee believes that the Conference on Jewish Activities at Universities should become a very useful instrument in unifying the work among Jewish student groups, of inspiring new activities where they are needed, and of discovering such undertakings in relation to student work as may be ill-advised or as may represent duplication of work already in process. We are of the opinion that through this new organization a finer esprit de corps will be established between the groups representing different shades of religious opinion, but whose interest in student work is equally marked and sincere. We believe that the coming year will furnish an opportunity of testing out in more than one direction the possibilities of the new Conference, and these will no doubt be watched with interest and enthusiasm alike by members of the Central Conference of American Rabbis and of other organizations whose interest in the student work is similar to ours.

Respectfully submitted,
LEO M. FRANKLIN.

The report was received and action thereon postponed pending the reading of the report of Committee on Religious Work in Universities. No further action was taken.

The report of the Committee on Religious Work in Universities was read by the Secretary.

REPORT OF THE COMMITTEE ON RELIGIOUS WORK IN UNIVERSITIES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Religious Work in Universities though not failing to keep its eye to the ground for the opportunities

of service, has—due to a variety of circumstances beyond its control—been fairly inactive during the past year. This does not mean that there is no progress to report in regard to the special tasks with which we are charged.

One highly important achievement in relation to religious work in universities has been the completion of the organization of the Conference on Jewish Activities at Universities of which the Central Conference of American Rabbis is a constituent member. Of the two meetings held during the year, special report will be made during these sessions. The fear expressed in the report of this Committee last year that conflicts might possibly arise between the two organizations has been definitely overcome by the constitutional provision of the newly-formed Conference that it shall be advisory only.

Practically every member of your Committee on Religious Work in Universities speaks enthusiastically of the accomplishments and the further possibilities of the Hillel Foundation. It is pretty generally agreed that this organization is better equipped at the present time than any other to work harmoniously with all Jewish student groups in our great universities, and that its activities should be encouraged. At the University of Michigan the Student Congregation, the first to be organized in this country, has merged with the Hillel Foundation, and it is gratifying to report that attendance at services—both Orthodox and Reform—is very satisfactory under the new arrangement. We understand that the same course is to be taken at the University of California.

In the last report of this Committee, it was suggested that special attention be paid to the religious work in the larger women's colleges of this country. Inasmuch as the Federation of Temple Sisterhoods is now a constituent member of the newly organized Conference on Jewish Activities at Universities, it is suggested that a study of the situation in the women's colleges by that organization might be helpful and timely. In the meantime a comprehensive survey of the Jewish student situation should be made by such organization as might seem best equipped for the task. Though a number of organizations, including our own, and the Menorah Society, and the Union of American Hebrew Congregations, and various Orthodox groups, have been interested in the student problem, there has been no coordination of effort with the result that the problem itself needs to be clearly defined before any permanently constructive work can be logically undertaken.

All of which is respectfully submitted.

LEO M. FRANKLIN, *Chairman,*
MICHAEL AARONSOHN,
SAMUEL J. ABRAMS,
LOUIS I. EGELSON,
JULIAN B. FEIBELMAN,
JOSEPH L. FINK,
LEON FRAM,
EPHRAIM FRISCH,
EMIL W. LEIPZIGER,
LEE J. LEVINGER,
ALEXANDER LYONS.

The report was adopted as amended.

The report of the Committee on Solicitation was read by Rabbi William H. Fineshriber.

REPORT OF COMMITTEE ON SOLICITATION OF FUNDS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Solicitation of Funds begs leave to report that we have collected to date $11,705.70, of which $8,385.45 has already been sent to our Treasurer at Birmingham, Ala.

It has been a rather difficult year in which to collect funds for this purpose for a variety of reasons, the chief of which has been the numerous Drives that have taken place throughout the entire country. Another unfortunate and deterrent feature has been the great flood in the Mississippi Valley, which debarred us from collecting any money in the vast majority of the towns and states that have been affected.

Another regrettable element has been the dilatory attitude manifested by some of our colleagues, some of whom have paid no attention to the appeals of this Committee, despite the fact that five letters and two telegrams have been sent from this office to remind them of their duty. It is imperative that this work be continued, because under the Pension Plan which is to be inaugurated by the Union of American Hebrew Congregations there will probably be a number of men now past forty whose congregations are unable to provide for them, and who themselves have not the means to maintain themselves after they have reached the dead-line of sixty or thereabouts.

Our Expenses to date have been $344.91, and a complete list of moneys received and items of expenditure are herewith appended.

This Committee, therefore, suggests the continuance of the Plan, and trusts that some pressure may be applied to those members of our Conference who, for some reason or other, have not learned to take this task seriously. In all likelihood, moneys will be forthcoming throughout the summer season, and this Committee will transmit to its successors whatever amounts may be collected up to this coming fall.

Respectfully submitted,

WILLIAM H. FINESHRIBER,

Chairman

The report was received with thanks and ordered printed in the Year Book.

Rabbi Jonah B. Wise: I would suggest—with no criticism of our Chairman, who has been most efficient—that at the beginning of the year the rabbi of every congregation and its president be advised that the Central Conference of American Rabbis is depending upon the good will and the cooperation of these congregations for certain funds throughout the year, and that the requests for cooperation be made not by the rabbis—that the requests be made to the officials of the congregations by the officials of the Central Conference, so that, as I said before, the soliciting may be made part of the general program of the congregations throughout the year and not come to them at the end of the year when they think that their financial difficulties are well over.

The report of the Committee on International Peace was read by Rabbi Zielonka.

REPORT OF COMMITTEE ON INTERNATIONAL PEACE

To the Central Conference of American Rabbis,

GENTLEMEN: International peace as an ideal has nowhere found a finer expression than in our Bible. The Prophets of Israel had not only a most beautiful vision of peace, but the best understanding of the means of its attainment. The Prophet Isaiah has given to the world the best formula for domestic tranquility and international peace when he said, "The work of righteousness shall be peace, and the effect thereof, quietness and assurance forever."

However distant the time when righteousness will become the spring of all our actions, thus removing all causes and provocations

for conflicts, yet we hold firmly to the belief that the rule of right will eventually displace the rule of might. To this consummation, the best minds and hearts of humanity are working today possibly with greater zeal than ever before.

THE LOCARNO SECURITY PACTS

Since our last annual conference, the cause of international peace has made marked progress. On Sept. 10, 1926, the Locarno Security Pacts received their ratification at Geneva. The significance of that event is too obvious to require comment. Many a hopeful word was uttered on that occasion, but none more impressive than these words of Dr. Stressemann of Germany: "The Divine Architect of the World has not created mankind as a homogeneous whole. He has made the nations of different races; He has given them their mother tongue as an expression of their spirit; He has given them countries with different characteristics as their homes. But it cannot be the purpose of the Divine world-order that men should direct their supreme national energies against one another, thus ever thrusting back the general progress of civilization. He will serve humanity best who, firmly rooted in the faith of his own people, develops his moral and intellectual gifts to their highest significance, thus overstepping his own national boundaries and serving the whole of mankind, as has been done by those great men of all nations, whose names are written in the history of mankind."

BORAH RESOLUTION ON THE OUTLAWRY OF WAR

On December 5, Senator Borah introduced into the United States Senate a Bill looking toward the outlawry of war. This thought, conceived by the Hon. S. O. Levinson of Chicago, was first introduced in the form of a resolution in the Senate, by Senator Borah, in February, 1923. In the resolution, Senator Borah would have America lead the world in a frontal attack on war, "the greatest existing menace to society." Though no action was taken in the Senate, it was an epochal effort in the cause of international peace.

On April 6, 1927, the tenth anniversary of our entry in the World War, came the suggestion from M. Briand, Foreign Minister of France, that America enter into an engagement with France, pledging the two nations to an eternal peace between them. M. Briand said: "France would be willing to subscribe publicly with the United States to any mutual engagement tending to outlaw war, to use an American expression, as between these two countries. The renunciation of war as an instrument of national policy is a conception already familiar to the signatories of the Covenant of the League of Locarno. Every engagement entered into in this spirit by the United States toward another nation such as France, would contribute greatly

in the eyes of the world to broaden and strengthen the foundations on which the international policy of peace is being erected." We are very happy to note that this suggestion has found great favor in our country, and we trust that such a treaty with France will be the first step in the outlawry of war.

OUR DIFFERENCES WITH MEXICO AND NICARAGUA

Another indication of the aroused public mind in regard to international peace, and America's responsibility to promote it, was the prompt expression of the American people regarding our attitude toward Mexico and Nicaragua in removing the differences that may obtain between us and our neighbors. There was a will to peace on the part of the American people, and they demanded of those in authority to find a way to peace.

As an expression of the sentiment of our Conference in regard to that situation, the following resolution by the Executive Board and the Committee on International Peace of our Conference was adopted in its special Conference in Cleveland, Ohio, on January 17, 1927:

We hold that where there is the will, every International issue can be adjusted without resort to armed force.

"We hold the sanctity of human life to be paramount to all considerations of the rights of property.

"We hold that these two principles are an integral part of historic American idealism, as reaffirmed by President Coolidge in his Omaha address in these words: 'Our country has definitely relinquished the old standards of dealing with other countries by terror and force, and is definitely committed to the new standard of dealing with them through friendship and understanding.'

In the Mexican situation, we have a crucial issue in which these principles are being put to test.

Therefore, we, the Central Conference of American Rabbis, in Convention assembled, at Cleveland, Ohio, January 17, 1927, do respectfully and earnestly urge upon the Government of the United States of America to apply to the Mexican situation the principles of arbitration and conciliation, and to settle this international dispute without resorting to armed force."

CHINA

The nation's attitude to war-torn China is a matter of deepest concern to the lovers of peace in America and elsewhere. It is the hope of all right-minded people that China will soon return to the paths of peace, and that her unity and integrity will be unimpaired. It is very gratifying to note that our country, while doing her full duty to

protect American lives and property, has been showing most commendable forbearance in a most irritating situation.

Other Signs of the Covenant of Peace

Along with the efforts toward International Peace we may note those proposed for the amelioration of war at the present moment. We call attention to the Protocol prohibiting the use in war of asphyxiating, poisonous and other gases and of bacteriological methods of warfare which seems assured of universal acceptance and carries with it the resolve that the discoveries of science shall not be used to destroy humanity.

At the present moment also, we are happy to note that our country is again taking the initiative in attempting to extend the disarmament agreements with the four world powers and that the League of Nations Disarmament Conference is considering similar measures for its members. We trust that these and similar movements will prosper.

Recommendations

1. Our Conference is affiliated with the National Council for the Prevention of War, as one of its cooperative organizations. Many important peace measures initiated and sponsored by this and other peace organizations are brought to our Conference for endorsement. These require most searching analysis not because of their doubtful intention, but because of their possible implications. It would be highly desirable that our Conference be represented at these meetings when these measures are originally presented and discussed. Such representation is hereby recommended.

2. The Senate of the United States in January, 1926, adopted a resolution that the United States should join the Permanent Court of International Justice with five reservations. Negotiations toward that end have unfortunately been interrupted. We would therefore recommend that it is the sense of the Central Conference of American Rabbis that the Government of the United States should clearly show its desire to keep open the way for such further conversations as will lead to the adherence of the United States to the Permanent Court of International Justice.

3. Inasmuch as the support of very important matters relating to International Peace is requested from this Conference while not in session and the value of action in these cases often lies in its immediacy, it is therefore recommended that the officers of our Conference

be vested with authority to speak for the Conference without awaiting the expression of the Conference at its annual convention.

Respectfully submitted,

JOSEPH S. KORNFELD, *Chairman*
MAX C. CURRICK,
MORRIS M. FEUERLICHT,
ISAAC LANDMAN,
MARTIN ZIELONKA.

The report was received and the recommendations were considered *seriatim*. All recommendations were adopted.

The report of the Committee on World Union for Progressive Judaism was read by Rabbi Wolsey.

REPORT ON WORLD UNION FOR PROGRESSIVE JUDAISM

To the Central Conference of American Rabbis,

GENTLEMEN: This is to report to you the action of the first meeting of the Governing Body of the World Union for Progressive Judaism, which was held on Tuesday, February 8th, 1927, in London.

The Governing Body reported with pleasure that letters had been received from the heads of Liberal Jewish organizations in Germany, France and America. Letters were also received from Sweden, Belgium and Italy, showing that though there are at present no Liberal Jewish organizations, much interest is shown among individual members of the Jewish Communities in these countries.

Mr. Maschler of Breslau informed the meeting of the religious conditions among Jews in Poland. The question was considerably discussed as to the need for, and the possibility of, Liberal Jewish work in that country.

Dr. Hoffman of the Jewish Youth Movement in Frankfort, sent an interesting account of the religious activities of his Society, and asked for cooperation of the young people of different countries for advancing the cause of Liberal Judaism.

It was agreed to admit the Jewish Religious Union of Bombay, India, as a constituent member of the World Union. It was likewise decided that the full report of the first Conference held in London, last July, be published both in German and in English, and that it be offered for sale at a nominal price.

The Provisional Constitution of the World Union was reported as ready for circulation.

A letter was read from Rabbi Levy of Paris, in which he expressed his willingness to serve on the Governing Body of the World Union, as the representative of the Liberal Synagog in Paris.

The German delegates formally invited the World Union to hold a Conference in Berlin or Frankfort, in June, 1928. Their invitation was accepted, with sincere thanks, subject to the approval of the American delegates.

It was decided that the next meeting of the Committee should be held in London, the second week of September.

Correspondence between Miss Montagu and the American delegates, has resulted in the postponement of the 1928 meeting of the World Union from June to July, so that it will be possible for American delegates to attend this meeting in Germany.

I should like to recommend to the Conference that it be determined at this meeting what procedure should be adopted in the appointment of delegates to the 1928 meeting in Germany. The last Conference decided that every one should attend as a delegate who would voluntarily consent to go to the London meeting. Inasmuch as our delegation is now restricted by constitutional provision, it is my belief that the appointment of delegates should be committed to the responsibility of the President of the Conference.

The Union of American Hebrew Congregations has sent a check for $2500 to the World Union for Progressive Judaism. This amount, so I understand, has been sent in the hope that the Conference will reimburse the Union to the extent of $500.00, as its legitimate share of the expenses of the World Union. I should therefore recommend that this Conference appropriate that sum of money, and notify the Honorary Secretary of this fact, and send the check to the Union.

Respectfully submitted,

Louis Wolsey, *Chairman*

The report was received and the recommendations considered *seriatim*.. All recommendations were adopted.

The report of the Committee on Cooperation with the Jewish Publication Society was read by Rabbi Simon.

REPORT OF COMMITTEE ON COOPERATION WITH THE JEWISH PUBLICATION SOCIETY

To the Central Conference of American Rabbis,

Gentlemen: Your Committee on Cooperation has cooperated with the Jewish Publication Society in two minor matters. A request from

the Secretary of the Society urging us to encourage the sale of the Book of Psalms was referred to the Executive Board at its Cleveland session. The Executive Board approved the suggestion that the President of the Conference in his bulletin request the members to utilize the Book of Psalms in the Religious Schools as a text book. It was further recommended by the Executive Board that the Jewish Publication Society consider the advisability of issuing the Bible in three parts, following the traditional order, and that each part should not cost more than 15 cents a piece. The Secretary of the Society reported to your Chairman that such publication at so low a price would entail a financial loss, but that he would be glad to bring our request to the attention of the Society.

In view of the fact that 115 rabbis of the Conference were not identified with the Jewish Publication Society, its Secretary asked permission of your Committee to circularize them with a view of calling their attention to the great Jewish and educational service which this Society is rendering American Israel and of the greater usefulness which it could render with an augmented membership. The request was granted.

Respectfully submitted,
ABRAM SIMON, *Chairman*
H. G. ENELOW,
DAVID PHILIPSON,
SAMUEL SCHULMAN.

The report was received and adopted.

The report of the Curators of Archives was read by the Secretary.

REPORT OF THE CURATORS OF ARCHIVES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee as in previous years has sent out to all parts of the world on instructions of the Recording Secretary the available literature published by the Conference, particularly various issues of the Yearbook.

Your Committee recommends that an honorarium of $15 be given to Edward Glassbrenner, who looks after and arranges the stock of books and attends to the necessary mailing when ordered by the Recording Secretary.

It also recommends that the sum of $15 be made available to the Committee for mailing expenses.

Respectfully submitted,
HENRY ENGLANDER, *Chairman*
JACOB Z. LAUTERBACH,
SHELDON BLANK.

The report was received and the recommendations were adopted.

The report of the Committee on Neumark Manuscript was read by Rabbi Cohon.

REPORT OF COMMITTEE ON NEUMARK MANUSCRIPT

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee begs leave to resubmit the report of last year for your consideration, and it recommends that the Conference publish a volume of Dr. Neumark's English Essays.

Respectfully submitted,

HENRY ENGLANDER,
SAMUEL S. COHON.

The report was received and referred to the Executive Board with the recommendation that a sum not exceeding $1200 be allowed to publish this volume.

The report of the Committee on Contemporaneous History was read by Rabbi Felix A. Levy.

For report see Appendix L.

It was moved and adopted that a letter of appreciation be sent to Dr. George Foote Moore for his book on Judaism.

It was moved and adopted that the sending of letters to the families of those mentioned in the obituaries be referred to the Executive Board.

The report was adopted.

It was moved and adopted that it is the sense of the Conference that the Executive Board should elect recent graduates of recognized rabbinical seminaries to membership without previous circularization of the members of the Conference.

Rabbi Simon: Without wishing to make anything I say a precedent for future action, and without denying the members of the Conference the right to vote upon new members as they are circularized by the Secretary, I move you that recent graduates whose names were presented to the Executive Board for membership, but could not be

acted upon because they had not been sent out to the members, and who are present at this Conference, be declared now elected as members of the Central Conference.

President Wolsey: You have heard the motion. The Chair will have to rule with regard to the motion as follows: That the motion is perfectly acceptable and is perfectly legal on condition that all those who are elected under the terms of this motion shall have to have their names circularized in accordance with the regular rule of the Executive Board and that the Board shall have the right to pass upon such names after they have allowed a reasonable time to all the members of the Conference to reply with regard to the applications.

Is that ruling acceptable to you Rabbi Simon?

Rabbi Simon: It is.

Question: On a point of information: have these names upon which we are to vote today been sent out by the Secretary previously?

Rabbi Simon: They have not. They are the names of the men who were graduted from the Hebrew Union College, and the Jewish Institute of Religion last week. They have not, therefore, had sufficient time to send in their applications and have the members circularized.

President Wolsey: Many of these men are on the floor now, and the purpose of this motion is to give them the right of voice and vote in the Conference.

The Chair is perfectly willing to allow the motion provided it does not infringe on the right of the Executive Board to follow the usual procedure with regard to those names.

The usual procedure is this: that in due time the Secretary will circularize the entire membership, notifying them of these names and applications. If there are any in the entire Conference who object to this one or that one, that member of the Conference has the right and opportunity

to present objections to the Executive Board and the Executive Board has the right to consider such objections.

Rabbi Enelow: What would happen, Mr. Chairman, if the objections were serious?

President Wolsey: It would mean that the Executive Board could say that it does not accept this applicant as a member. It does not put him in the position of being expelled from the Conference. The Executive Board reserves to itself the right not to elect him. In other words, his election by Rabbi Simon's motion is a conditional election.

Rabbi Morgenstern: I would like to offer this motion: that it is the sense of this body, and that this sense be communicated to the Executive Board, that hereafter the recent graduates of the Theological Seminaries need not be circularized in this way, because it is impossible as the result of circularization to gain information about men who have graduated from the Hebrew Union College or the Jewish Institute of Religion only a week or two before. It is proper to circularize and secure information about men who have been in the pulpit for some time and about whom you want information, but the fact that a recognized institution has just ordained a man ought to be sufficient evidence that he belongs in this body and that there is nothing in his record to debar him.

I therefore offer this as the sense of the Conference to be communicated to the Executive Board. I do this because the Executive Board has full authority in the matter of election of new members, but I do think it ought to be guided in this matter by this fact; otherwise, you will have this result, that men just graduating from one of the seminaries will not attend the Conference because they will not be members and will feel embarrassed in their attendance.

President Wolsey: I am wondering whether the motion conflicts with the constitutional rights of the Executive Board. The Executive Board is the supreme arbiter of the Conference on the subject of election to membership. If

this motion violates that right I would say the motion is out of order.

Rabbi Morgenstern: That is why I put it in this form; that this be communicated to the Executive Board as the sense of the Conference.

President Wolsey: In other words it is not mandatory.

The Conference adjourned.

FRIDAY EVENING

The Conference assembled at 8 o'clock. The Evening Service for the Sabbath was read from the Union Prayer Book by Rabbi Harry A. Merfeld. The Conference Lecture was delivered by Rabbi Israel I. Mattuck (Appendix B.) The Adoration and Kaddish were read by Rabbi Emil W. Leipziger. The benediction was pronounced by Rabbi Louis Wolsey.

SATURDAY MORNING, JUNE 25th

Divine Services were held at 10 o'clock. The Morning Service for the Sabbath was read from the Union Prayer Book by Rabbi Eugene Mannheimer. The weekly portion from the Torah was read by Rabbi Max Reichler. The Conference Sermon was delivered by Rabbi Max C. Currick (Appendix C.) The Adoration and Kaddish were read by Rabbi Ira E. Sanders. The benediction was given by Rabbi H. G. Enelow.

SUNDAY MORNING, JUNE 26th

The Conference was called to order by the President at 10 o'clock. The opening prayer was delivered by Rabbi George Zepin.

The report of the Liturgical Committee was read by the Secretary.

REPORT OF LITURGICAL COMMITTEE

To the Central Conference of American Rabbis,

GENTLEMEN: At the Cincinnati meeting of the Conference in October, 1925, the subject of a separate prayer book for student services

in colleges was referred to the Liturgical Committee. At a meeting of this committee in the spring of 1926, the outlines for six such services were sketched and the Chairman empowered to have these six services prepared. In response to his request each one of six members of the Conference consented to prepare a service along the lines suggested by the Committee. The Committee met in February of this year to act upon the availability of these services. At this meeting it was urged by the representative of the Hillel Foundation, who was present, that the services submitted did not sufficiently meet the student's need nor catch his viewpoint. He felt that services prepared by students should also be before the Committee ere any final action was taken. The Committee concurred and this representative undertook to furnish several services prepared by students. After frequent urging on the part of the Chairman a number of prayers, not entire services, written by students were sent. Since the Hillel Foundation representative departed for Europe immediately thereafter, the Chairman did not feel that a meeting of the Liturgical Committee should be called for the consideration of these prayers without his presence. For this reason no further meeting could be held and the Committee reports progress.

Respectfully submitted,

DAVID PHILIPSON, *Chairman*
EDWARD N. CALISCH,
SOL B. FREEHOF,
I. E. MARCUSON,
ABRAM SIMON,

The report was adopted.

The report of the Committee on Revision of Hymnal was read by Rabbi Wolsey.

REPORT OF COMMITTEE ON REVISION OF HYMNAL

To the Central Conference of American Rabbis,

GENTLEMEN: This is to report to you that the Committee on Revision of the Hymnal is not yet ready to submit any manuscripts of completed work to the Conference. So far a sub-committee on verses has secured manuscripts from the following writers:

Edith Ella Davis, Joseph Leiser, Marguerite Avis Whitcomb, Max Currick, Louis Newman, Abraham Cronbach, Hattie Morris, Annette Kohn, Mrs. I. Z. Frazer, Edward N. Calisch, Mrs. I. L. Rypins, George Jacobs, Mrs. Alice Lucas, Mrs. Sheldon Blank.

Many of those hymns will be used by the Committee and given acceptable settings. We regret, however, to report that not more

members of the Conference turned their muse to the writing of verses for the Hymn Book, in spite of the fact that letters had been written them soliciting their cooperation.

The sub-committee on Music, composed of Rabbi Heller and Professor Idelsohn, has accomplished a good deal of work during the year, though their work has not yet been passed upon by the entire Committee. They have completed a reharmonization of all the hymns that needed it, and Professor Idelsohn has collected traditional melodies for all of the hymns where that was required, and has provided much additional material.

As to the Children's Services, we regret to report that though this matter had been definitely referred to the Committee on Liturgy, for the purpose of writing complete new services, and despite the fact that the Chairman of this Committee had been promised the manuscript a long time ago, the Committee is compelled to report to the Conference that it is now the opinion of the Committee on Liturgy that the present Children's Services in the Hymn Book be substituted by those in the I. S. Moses Hymnal. It is the recommendation of the Committee on Synagog Music, in keeping with instructions from a previous Conference, that completely new services be prepared, and that in such services there be a distinction made between those for younger children and those for boys and girls of high school age. If the Committee on Liturgy is unwilling to do this work during the coming year, it is the opinion of your Committee on Hymn Book Revision that either the work be committed to this Committee, or to a Committee especially appointed for the purpose.

Fraternally yours,

LOUIS WOLSEY, *Chairman*
HENRY J. BERKOWITZ,
WILLIAM H. FINESHRIBER,
JAMES G. HELLER,
A. Z. IDELSOHN.
DAVID LEVY,
WILLIAM LOWENBERG,
DAVID MARX,
HARRY H. MAYER,
JACOB SINGER,
NATHAN STERN.

The report was received, and upon motion, the part referring to the preparation of Children's Services was referred to the Executive Board.

Rabbi Wolsey: There are many reasons why the Committee on Synagog Music has no manuscript to present at this

Conference. In the first place it is a very difficult work which we have to do. It is a slow work. You cannot create a hymn book to order; it has to be done under inspiration. The Committee has reported to you that it has done work, and that settings have already been composed by a committee composed of Rabbi James G. Heller and Professor Idelsohn. Another sub-committee, Rabbi Fineshriber and myself, has gotten a great many new verses. That much work has been done during the year.

During the coming year we are hoping to have a manuscript to submit to the members of the Conference before the next meeting, but we do not guarantee it. We can assure you that work is being done and that we have tangible results, but you will have to be patient. We realize how thoroughly unsatisfactory the present hymn book is but I am quite sure it will be another two years before the Conference is in position to give another hymn book to the public.

Rabbi Wise: Do I understand that the Committee is composing the music for the hymn book?

Rabbi Wolsey: Oh no, we shall have experts to take charge of the composition, although Professor Idelsohn has offered some compositions, so have Rabbi Heller, and some other musicians on the Committee some settings to submit.

Rabbi Marcuson: You say it is the opinion of the Liturgical Committee that the Moses Services be used.

Rabbi Wolsey: That is the official communication of Rabbi Mann to whom had been committed the work of writing children's services.

Rabbi Marcuson: I am a member of the Committee and that subject has never come before the Committee.

Rabbi Wolsey: About two years ago Dr. Philipson referred the work of writing the services in the hymn book to Rabbi Mann and, from season to season, I wrote to Dr. Philipson

asking for the manuscript so that the Committee on Music might be able to arrange for the composition of the settings for the various responses in the services. Dr. Philipson was always under the impression that Rabbi Mann would have it ready soon. We never received the manuscript from Dr. Mann.

When the time of the Conference approached when definite reports had to be made, Rabbi Mann wrote to Dr. Philipson that it is his opinion that instead of writing new services for the hymn book as the Conference had instructed the Committee on Liturgy to do, he advises that the present services in the Hymn Book be substituted by those in the I. S. Moses Hymnal. The Committee on Synagog Music is not agreed but that recommendation has been made by Dr. Philipson and Rabbi Mann officially.

Rabbi Marcuson: I am sure that it is not the will or the opinion of the Liturgical Committee.

Rabbi Wolsey: That is exceedingly interesting. The only thing I could do was accept Rabbi Philipson's report of the Committee.

Rabbi Marcuson: I feel sure the Committee would oppose that.

Rabbi Wolsey: The Committee on Synagog Music is in complete accord with that. The Committee on Synagog Music is operating under instructions of the Conference. The Conference has definitely stated that we are to have new services. The Committee on Liturgy has not given us a manuscript though it has promised it.

The recommendation of the Committee is that you either recommit it to your committee or commission the Executive Board to appoint a special committee to write services.

Rabbi Marcuson: I move that the question of securing Children's Services for the Hymnal be referred to the Executive Board for action.

May I explain that there seems to be a misunderstanding in this Conference in regard to the duties of the Liturgical Committee? That Committee was appointed to revise the Union Prayer Book. When the Union Prayer Book was finished a motion was made and carried that the Liturgical Committee be abolished, and that was adopted by this Conference.

At the next meeting of the Executive Board one or two members of the Liturgical Committee thought that it was advisable to keep this committee in skeleton form so that the Secretary could collect all suggestions for revision of the Union Prayer Book from time to time so that if another revision were undertaken that the Conference would have the material in hand. Since that time, for some reason, everything that comes up is referred to the Liturgical Committee. Legally there is no such Committee. This Committee is merely for the purpose of collecting data for a future revision of the Prayer Book.

The report of the Committee on Relief Fund was read by Rabbi Stolz.

REPORT OF COMMITTEE ON RELIEF FUND AND COMMISSION ON SYNAGOG PENSION FUND

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Relief Fund and your Commission on Synagog Pension Fund beg leave to report as follows, for the period of eleven months from June 11, 1926, to May 15, 1927. Nine persons were paid—four to incapacitated rabbis no longer in active service, and five to widows of members, amounting altogether to $355 per month.

One new pension was added this year to the widow of a worthy member.

The total amount expended for these pensions since the last report was $4,290, which is 336 dollars more than during the preceding year. The receipts of the Relief Fund during this fiscal year amounted to $26,235.05, which is $6,406.47 more than was reported last year.

The receipts were as follows:

One-half dues	$ 702.50
Interest	5,014.35
Solicitations	20,518.20

The Relief Fund on May 15th amounted to $85,630.93 invested in safe securities by the Investment Committee, and in the keeping of the Treasurer. Our fund has increased this year $21,476.34

The Solicitation Committee has not yet completed its work for the year. Thus far, the collections have amounted to $11,706.70, of which amount $8,385.45 has been remitted to the Treasurer and $3,321.25 is still in the hands of the Committee.

We are happy to inform the Conference that the dream of our founder for the establishment of a rabbinical pension fund is now an established fact. Thanks to the 70th birthday gift of Mr. Jacob H. Schiff of $100,000 which through the accumulation of interest now amounts to $155,000, and thanks to the generosity of the Union of American Hebrew Congregations a plan was adopted officially by the Executive Board of the Union at a meeting held on May 29, 1927, which has made possible an annuity insurance for all rabbis of our Conference who are serving congregations belonging to the Union and for those rabbis who are in the employ of the Union.

According to this plan the Union of American Hebrew Congregations is to pay towards the premium of each rabbi, thus insured, $10.00 for each year of service in the rabbinate prior to December 31, 1927. The remainder of the premium is to be divided between each congregation and its respective rabbi in a manner agreeable to both.

The pension will be approximately one-half of the salary received by the rabbi. The amount of the pension is optional with the congregation. The payments of the Union remain the same regardless of the amount of pension purchased, the general understanding being that no congregation is compelled to purchase more than a $2,400 pension, although a larger amount may be purchased at the option of the congregation or the rabbi who desires to make additional premium payments.

There are no death benefits accompanying this plan. If a rabbi dies before annuity age, the premiums are returned to those that contribute, namely, the Union will receive a return of its own payments, the congregation will receive the payments made by it, and the heirs of the rabbi, the payments made by the rabbi.

The Metropolitan Life Insurance Company proposes to get out a booklet and other literature describing this plan, and requests the Union to acquaint the congregations with the contract that has been made.

As has been well said by Mr. Ludwig Vogelstein: "This is the first rabbinical pension system in America, and I believe in the world. True enough, a few of our rabbis are receiving remunerations which place them and their children beyond the danger of want in old age or in case of death. Broadly speaking, however, the rewards of the

rabbinical profession do not permit the incumbents to accumulate enough for protection in old age. When the plan approved by the Council and by the Executive Board will have been in operation for a period of twenty years, every rabbi in the country will be protected and will feel that he can devote himself to the sacred duties of his calling without fear and worry on this score.

This marks the culmination of the project first presented by the Chairman of your Committee in an elaborate report to the Council of the Union of American Hebrew Congregations held in Baltimore in the year 1917.

Eighteen Protestant denominations have raised in recent years $100,000,000 for ministerial pensions. Last year they distributed over eight million dollars to 27,261 pensioners.

And it affords us keen satisfaction to report that American Israel is now also ready to fulfill its just and sacred duty toward the rabbis and teachers who have grown old in the service of Judaism.

We therefore recommend

(1) that the Conference extend a vote of thanks to the Union of American Hebrew Congregations for this expression of generosity and goodwill.

(2) that the Conference extend a heartfelt vote of thanks to Mr. Ludwig Vogelstein and Dr. Lee K. Frankel for their pious, intelligent and energetic services in the consummation of the Synagog pension plan.

(3) that upon the expert advice of Dr. Lee K. Frankel, our relief fund be held intact by the Conference to be used, as circumstances may require, to aid our members or their families, in distress, and to supplement their individual contributions to the Pension Fund, in case of necessity.

(4) that inasmuch as the work of the Joint Synagog Pension Commission is successfully completed, this Commission be herewith discontinued and our by-laws be amended accordingly.

Respectfully submitted,

JOSEPH STOLZ, *Chairman*
MARCUS SALZMAN,
CHARLES S. LEVI.

The report was received and the recommendations were adopted.

Rabbi Frisch: There is a sentence in the report, and the same sentence was given out in the press, to the effect that all rabbis are now protected and insured. I do not understand that that is the arrangement provided for. The way I understand it is that they are enabled now to be pro-

tected. There is a great difference. The impression went out that we are all going to be insured and that from now on we need have no worries and the congregations need not worry as the job is done. It is not done at all. The plan has been adopted but the individual congregations may not and very likely will not make use of the plan. I think that there is a wrong impression created that this thing is done, and that the congregations have no further obligations in the matter. That is not so because the plan requires part of the premium to be paid either by the rabbi or the congregation and part by the Union, which does not mean necessarily that the rabbi is insured unless both the rabbi and the congregation enter into the arrangement.

The report of the Commission on Social Justice was read by Rabbi Frisch.

REPORT OF COMMISSION ON SOCIAL JUSTICE

To the Central Conference of American Rabbis,

GENTLEMEN: The Social Justice Commission begs leave to report on the following activities which have engaged its attention since the last regular meeting of the Central Conference at Asheville, N. C.

OLIVET CONFERENCE

The Church and Synagog Conference held at Olivet, Michigan, August 8th to 15th, 1926, in which our Social Justice Commission participated as one of the convening bodies, together with the Fellowship for a Christian Social Order, the Midwest Council and a group of members of the Committee on Goodwill of the Federal Council of the Churches of Christ headed by John W. Herring of that Committee, proved noteworthy in itself and in its by-products. The subjects discussed during the week of the Conference fell under the general heading of "International Relations." Two of the discussions were lead by members of our Conference, namely, "Religious and Racial Minorities," by Rabbi Louis Mischkind, of Wilmington, Delaware, and "What the Church and Synagog Can Do to Promote Justice and Peace" by Prof. Abraham Cronbach of the Hebrew Union College. The Chairman of the Social Justice Commission presided over three sessions of the Olivet Conference. In addition, at the request of the leaders of the Conference, a special Jewish Sabbath service was held in the church on the Olivet College Campus, at which the Christian delegates and the general community were guests. This service was

participated in by Rabbis Leon Fram, of Detroit, S. H. Markowitz, of Ft. Wayne, Victor E. Reichert, of Cincinnati, Henry Cohen, of Galveston and the Chairman of the Commission who delivered the sermon on the subject "The Common Resources and Tasks of the Church and Synagog." Mrs. Abe Lappin, soprano, and Miss Frances Rosenberg, organist, came specially from Temple Beth-El, Detroit, at the invitation of Rabbi Leon Fram, and rendered the music of the Hebrew responses, Mrs. Lappin singing, in addition, in the original Hebrew, Solomon Ibn Gabirol's "At the Dawn I Seek Thee."

Our representatives reflected great credit on the Central Conference in the proceedings. Many fine Jewish laymen attended and took part in the meetings. The personal associations made in this week of fellowshipping yielded extraordinary pleasure and inspiration on both sides. The special Jewish Sabbath service created unusual interest and evoked a warm response among our Christian brethren. The religious press of both faiths and the secular press devoted a large amount of space to this meeting in the way of news items and editorials, praising the event as a further important step in the progress of better understanding and deepened respect between the two faiths, and hailing it as an example of useful cooperative work which can be done by the two religions.

WESTERN MARYLAND RAILROAD STRIKE INVESTIGATION

We reported comprehensively to the Cleveland Conference on this important investigation in which the Social Justice Commission participated with the Department of Research of the Federal Council of the Churches of Christ and the Social Action Department of the National Catholic Welfare Conference. Soon after the Cleveland Conference, which authorized the Social Justice Commission to go ahead with the completion of this undertaking, the findings were published jointly in a pamphlet by the three investigating bodies (February, 1927). This report, representing as it did the first joint endeavor of the three great faiths in a concrete industrial controversy, was received by the press of the country with great acclaim; it being hailed as a courageous and significant act on the part of organized religion in focusing public opinion on the ethical aspects and the social implications of economic frictions that could and should be prevented directly by the parties concerned. Besides the columns of dispatches carried by newspapers in all parts of the country, from the metropolitan press (including special feature correspondence in the New York Times in its issues of February 13th and 14th) down to the small town newspapers, extensive articles on the subject were published by the Literary Digest (March 12, 1927), the Survey (Feb. 15, 1927, article by Robert W. Bruere) and no doubt by other important periodicals to which our attention was not called. Special mention may be

made of the half-column editorial in the New York World, Feb. 15, 1927, entitled "Churches and a Railroad," in which the case and the appeal to the public are both declared "exceptional." "It is the first time these three religious bodies have cooperated in such action" this striking editorial observes. (See appendix for a full reprint of this editorial and a partial list of the articles and editorials in other periodicals).

Through its share in the shaping of public opinion in consequence of the Western Maryland Strike investigation, our Central Conference has rendered a real service to the cause of industrial fair-dealing and has incidentally won increased esteem for Judaism as a religion that takes its principles of social justice seriously.

PENDING ACTIVITIES

1. Our Central Conference was again invited to participate through our Social Justice Commission, in another summer conference in Michigan this August by the same bodies which were associated in the Olivet Conference. Owing to unlooked for delays in the correspondence between their two offices and ours and the resultant impossibility of making certain important adjustments in the terms of our participation, it was found advisable to abandon the offer to hold a joint conference this season. The Executive Directors of the Christian bodies, with whom we were so happily associated in the Olivet project, have already expressed a strong desire to have us participate with them next year and to commence preparations earlier in the season, with a view to the perfecting of a complete accord for next year. Both they and we are very eager to pick up the thread of the fine contacts established at Olivet and to strengthen and develop the bond of comradeship and associative effort more thoroughly.

2. The Social Justice Commission has received an invitation from Mr. James Myers, Industrial Secretary of the Commission on Church and Social Service of the Federal Council of Churches, and Professor Arthur E. Holt, Chairman of the Industrial Relations Committee of the Chicago Federation of Churches, inviting us to participate with those organizations in conducting an Industrial Week Conference in the City of Chicago during the month of January. The Industrial Week Conference held in Chicago last winter, January 16 to 23, 1927, had for its general theme "Has the Church a Message for Industry?" and consisted of an entire week of open forum conferences and discussions in theatres, churches and hotels. The participants were ministers, university professors, lay representatives of religious organizations, employers and labor leaders. The Industrial Week planned for January, 1928, in which our participation is requested, is of a kindred nature.

The Chairman of the Social Justice Commission, with the approval of the President of the Conference, has entered into correspondence with the two inviting organizations and has requested our two Chicago representatives on the Social Justice Commission, namely, Rabbis Louis L. Mann and Gerson B. Levi, to confer with Mr. Myers and Prof. Holt informally, with a view of our participation. Our Chicago representatives were requested by the Chairman not to make any definite commitments, but the members of our Commission are so certain in advance, of the advisability of our participation as offering an opportunity for promoting wholesome relations within the field of industry through the medium of Judaism that they herewith ask the Central Conference to authorize our joining in this promising undertaking.

3. We have a similar request, thus far of a tentative nature, from the New York Committee headed by Rev. Worth M. Tippy, the Executive Secretary of the Commission on Church and Social Service of the Federal Council, to participate with that body in a similar industrial conference in the city of New York, also to be held next January. Our Commission requests similar authorization from our Central Conference to go ahead with the consummation of this project under conditions that will be acceptable to our Commission.

The Commission asks the Conference for authorization to proceed with the projects described in paragraphs 2 and 3 because it is not clear whether the Commission has or has not such authority without special action by the Conference as a whole. We would like the Conference to declare itself on this point. Our work would be facilitated greatly if the Commission were given jurisdiction in such matters.

4. The matter of the Conference's attitude toward birth control, concerning which we reported at Asheville, and which the Asheville Conference recommitted to our Commission, remains in abeyance. Since, however, the Executive Board of the Conference decided not to have papers on all phases of the subject, the Social Justice Commission desires to be excused from further handling of this subject until such time as the Conference gives it authority to present this subject without any restrictions.

FUTURE WORK IN THE SOCIAL AND INDUSTRIAL FIELD

In the Western Maryland Strike investigation our Conference for the first time as an organization or through any of its subsidiary bodies, directly engaged in an undertaking bearing on an industrial dispute of importance. As a result of this experience and in view of the ever growing number of problems confronting the Conference and seeking its aid in this department of human activity, your Social Justice Commission has come to the conclusion that if it is to prove useful at all in functioning for the Conference in the way of mitigat-

ing industrial strife and thereby contributing its influence towards promoting the peace of society, it must be given some authority, under well defined principles and limitations, to act without waiting for meetings of the Conference as a whole for such authority. Adjudication of controversies in the seething realm of the economic life can manifestly not wait for annual or special conventions of large bodies. Broadly speaking also, the scrutiny and the judgment required to handle undertakings of this type must necessarily be delegated to smaller groups who can act with greater speed and more coherent opinion. Unless such a smaller group is given authority to act for the Conference in this field of endeavor, the Conference will automatically exclude itself from the opportunities of aiding the right to prevail as it bears on the human aspects of the living economic issues of the day.

This Commission, therefore, urgently requests the Conference to empower it to take action from time to time on specific industrial situations under the following limitations:

1. That such action be always in the nature of a specific application of the general principles laid down in the Social Justice platforms and kindred declarations of the Conference.
2. That all actions of the Social Justice Commission relating to specific industrial controversies shall require the approval of at least two-thirds of the members of the Commission.
3. The Social Justice Commission, realizing the grave responsibility involved shall at all times consider itself under solemn obligation to submit all questions of highly controversial nature to the entire Conference at its meetings or by referendum.

A LARGER SOCIAL JUSTICE PROGRAM

We feel that the time has come for our Conference to face the serious and pressing problem of its obligation in the field of social justice. It is our conviction that the Conference has contented itself with too limited a program of activities in this direction, and furthermore, that these activities have been of too general and theoretical a character. By its social justice platforms and declarations and by its praiseworthy and successful insistence on the featuring of this subject on the program of the Union convention in St. Louis in 1925, and by the leadership of many of the members acting as individuals at the Council of the Union held in Cleveland last winter, the Conference has taken an advanced position on questions of social righteousness, but, except for its action in denouncing the 12-hour day in the steel industry, its participation for two or three years in the work of the Conference on Economic Factors in International Relations, and its cooperation in the investigation of the Western Maryland Railroad strike, the efforts of our Conference have thus far been in the nature

of pronouncements merely. These efforts have been for the most part sporadic and have not followed a definite and comprehensive plan. The Conference has depended, for the carrying out of even this very restricted and fragmentary range of activities, on a voluntary committee consisting of men already distracted and overworked by the many demands made upon them in the active ministry. Sums totally inadequate have been allowed for this all-important branch of the Conference's work. It is high time that the Conference envisage more comprehensively its large and solemn obligation in this field of labor and that it provide adequate means and machinery to effectuate it. Your Commission believes that Social Justice work should constitute one of the two or three major activities of the Conference. In the light of the ever growing industrialization of modern life, of the spread of imperialism, of the rise of the tides of race and color, and of the undiminished dangers from militarism, it is not too much to expect of the Conference to look upon its social justice work as having a proper claim on half of its preoccupation. To minimize the urgency and the extent of this work means to fail to comprehend the challenge of the newer era in which we are living.

This work does not represent a new departure for Judaism but a return to the broad program of religion as proclaimed in matchless terms and applied fearlessly to the concrete situations of their day by the great prophets of Israel and their kindred spirits ever since.

This Commission accordingly urges our Conference to take steps to engage in a larger program of social action, one commensurate with its importance and responsibility as an outstanding organization in modern American Judaism. Such a program should have for its general aim the promotion of fair-dealing and accord between contending groups and interests within the nation and beyond it. Its specific activities should in part be patterned after the work in this field already done effectively by other religious groups and in part along new lines. The Protestant group associated in the Federal Council of the Churches of Christ in America, consisting of eight denominations, appropriates $40,000 a year to its social justice bureau—the Department of Research and Education—and provides it with a large staff of workers. This department maintains a library and issues a weekly bulletin called "Information Service" to a clientele of ministers, publicists, professors of economics, etc., that runs into the thousands. It has published studies on various vital economic questions, such as The Wage Question, The Coal Situation, The Twelve Hour Day in Industry, Social Aspects of Farmers' Cooperative Marketing, etc. It thus supplies authentic and unbiased information to its following and so helps shape public opinion towards an equitable disposition of controversial questions. Its recent pronouncement on the Mexican-American Oil and Land Controversy,

based on an impartial investigation, contributed greatly towards a better understanding between our country and our sister Republic south of the Rio Grande.

The Social Action Department of the National Catholic Welfare Conference likewise maintains a staff of workers and is granted a large sum of money for its operations. Desiring to do more than their share in the cooperative work done by the Department of Research and Education, the individual Protestant denominations engage in additional activities of importance in the field of social action. The Congregational Church, for instance, which is comparable to the Union of American Hebrew Congregations in the number of its adherants, maintains a Department of Social Relations which is one of the most vigorous, creative and influential in the country. This Department of the Congregational Churches has recently sponsored the organization of seminar groups of ministers, editors, business men, etc., for the purpose of visiting foreign lands and studying conditions there with a view to the promotion of happier international relations.

The activities described and activities of a kindred nature engaged in or projected by the various church bodies may well be emulated by organized Liberal Judaism. But we should not stop there. There are avenues of service in which a Social Justice Commission—with a broad and comprehensive program—representing the Central Conference (and, if possible, also the Union of American Hebrew Congregations) can and should act as pathfinders. We can, for instance, conceive of the employers and workingmen of certain industries calling on such a Commission or on individual members of such a Commission, to arbitrate their differences, particularly when both parties to the controversy are our co-religionists.

This work of Social Justice is laymen's work as much as rabbis'—even more so! We had hoped to persuade the Union of American Hebrew Congregations to establish a bureau or department for social action, pursuant to the sentiment manifested on the floor of the Cleveland Council. While expressing satisfaction with the march of social justice ideals as evidenced by the principles enunciated by the St. Louis and Cleveland Councils of the Union, we deplore the recent decision of the Executive Board of the Union not to establish a bureau of social action at the present time. We urge the members of the Conference not to relax bringing pressure to bear on the Union to meet this urgent need, but we at the same time call upon the Conference as a body not to wait for the Jewish laity to act. We rabbis, who naturally feel keenly the responsibility of Judaism in this as in other directions, should and must answer the challenge of the times and take the initiative in this far-reaching project. We recommend—

1. That the Conference put itself on record as declaring social

justice work one of its major activities and as having a rightful claim to its deepest concern.

2. That the functions of the Social Justice Commission be broadened along the ideas outlined in this report.

3. That more liberal appropriations be voted by the Conference to the Social Justice Commission to enable it to carry on its enlarged program.

4. That the Conference take steps to finance the engagement in the near future of a salaried Director of its social justice activities, who shall at the same time be qualified to represent our organization at meetings, conferences and negotiations and in dealing with other groups working in the same field.

We note with the deepest sorrow the passing away of the pathfinder and creator of the Conference's Social Justice work, Rabbi Horace J. Wolf. It was he who first recognized the significance of this work and who envisaged its important ramifications. His courage and perseverance kept this work in the forefront of our interests and ultimately won for it a place of honor among our activities. We had intended of our own accord to ask the Conference to establish a suitable memorial for him in recognition of his many years of consecrated service as Chairman of the Social Justice Commission and of his beautiful life as minister and man. The wishes of his dear wife, who shared his work and his ideals, communicated to us as we were writing this report, have clothed our desire with still deeper sentiment and more definite aim. Mrs. Wolf has asked us to present to the Conference an offer to contribute, in the name of her husband, a sum of money, in two annual payments, to the Social Justice Commission, for the purpose of starting a Foundation for a Social Justice Fund. We take this occasion to express our deep gratification with this generous and significant offer, and we recommend its immediate acceptance and the conveying of the Conference's hearty appreciation to Mrs. Wolf. In recognition of our late colleague's distinguished service to the cause of social righteousness as Chariman of this department of our Conference's activities, we unanimously recommend that this Foundation be named "The Horace J. Wolf Social Justice Fund of the Central Conference of American Rabbis." We urge the Conference to make suitable announcement of the establishment of this Foundation and to take appropriate measures at once to increase the nucleus donated by Mrs. Wolf by bringing the Foundation to the attention of other lovers of social justice in order that the Conference's ministrations in this field of human effort, with which the name of Horace J. Wolf

will be identified, shall have adequate resources to carry on its ever-expanding task.

Respectfully submitted,
EPHRAIM FRISCH, *Chairman*
EDWARD L. ISRAEL,
SAMUEL H. GOLDENSON,
VICTOR EMANUEL REICHERT,
ABRAHAM CRONBACH,
(*except point 2, under Pending Activities.*)
SIDNEY GOLDSTEIN,
HARRY W. ETTELSON,
LEE J. LEVINGER,
S. S. MAYERBERG,
FERDINAND M. ISSERMAN.

My dear Rabbi Frisch:

Through you, as head of the Social Justice Commission of the Central Conference of American Rabbis, I wish to offer the sum of five hundred dollars ($500.00) to be used as a trust fund, in the name of Horace J. Wolf, who initiated that work for the Conference. I realize that the interest from this sum will be of little avail at first, but hope that other sums will be added to it, to develop the ideas and ideals which he and you shared.

My husband's friends in Rochester wanted to establish a memorial to him in the city where he had worked so staunchly, and achieved what it is given few men to achieve: enduring friendships and city-wide esteem and love. So they decided to give a library of Jewish interest to the new Jewish Young Men's Association Building, with annual replacements and additions of books and magazines. As you see, they wanted a tangible evidence of their love and devotion to him.

For me, though I, too, shall take part in this community foundation, the work of the Social Justice Commission seems a broader and more vital expression of what Horace Wolf would wish to have accomplished: so I trust that my small beginning may lay the foundation for some, perhaps more intangible, but more far-reaching purpose.

Sincerely,
(Signed) RUTH LEVI WOLF,
(Mrs. Horace J. Wolf.)

The report was received with thanks and the recommendations considered *seriatim.*

It was moved and adopted that the thanks of the Conference be extended to Mrs. Wolf for her generous offer; that the Memorial Fund be established and that the Commission on Social Justice be requested to outline and report

to the next convention in detail the purposes of the Foundation, and that the matter of selecting a name for the Fund be referred to the Executive Board.

The recommendations of the Commission were adopted.

FOUNDATION

Rabbi Morgenstern: I would like to offer an amendment to the motion that shall have two parts to it. In the first place, I believe that it is not the part of wisdom to establish a foundation without knowing definitely what purpose this foundation is to serve, and this report as I have heard it merely provides for the establishment of a fund or of a foundation without specifying in any way the application thereof. Furthermore in the name proposed I miss one thing. I have heard the name Horace J. Wolf—I believe that we ought not to miss the opportunity to use the name Rabbi Horace J. Wolf to emphasize the fact that he was a rabbi, and that as a rabbi he felt impelled to participate in this work, and that his interest was stimulated therein. And likewise due to the fact that we have not yet convinced the Jewish laymen fully that this is a work to be undertaken by them in cooperation with us, we ought not forget the title Rabbi Horace J. Wolf. I therefore propose this name: The Rabbi Horace J. Wolf Memorial Foundation for the Promotion of Social Justice, and that the committee be instructed to work out plans of work under this foundation and report thereon at the next Conference so that we shall then have a specific task to be fulfilled by this fund.

Rabbi Frisch: I think that the name that Dr. Morgenstern suggests substantially answers our desires—whether we have Rabbi—whether that will help or hinder I do not know. I am not so sure that it is good for a title of a fund—it may even give implications of a kind that we do not want to attach to it. I would rather not have the name of rabbi attached to it because it does not convey anything special to my mind, it does not add anything. Whoever knew

Horace J. Wolf knew that he was a rabbi—there is no special reason why it should be a rabbi's fund, but I think otherwise the title would be acceptable.

Rabbi Clifton Harby Levy: What is the objection to the use of the word "rabbi"?

Rabbi Frisch: It makes it rather stilted, I think.

Rabbi Edward Israel: It seems as Rabbi Frisch has just said, whether to use "rabbi" or not is a matter that really would require much more mature deliberation than we can give at this moment. I feel that the motion should be endorsed by all means because those of us who have entered into this social justice work realize that not only among ourselves but I can say that among men of the Catholic and Protestant denominations, with whom I have worked, the name of Horace J. Wolf means the social justice ideals of the Central Conference. He was highly respected by them; his name does symbolize something, and I think the Conference should have the fund in his name; since the main idea is to have it in his name and not whether we should put rabbi in the title or not, may I suggest that the motion naming the fund be endorsed and the question of whether the word "rabbi" should be put there or not be referred to the Executive Board of the Conference for final action.

Rabbi Morgenstern: I might say that Rabbi Israel's statement was the very best reason for retaining the name because he said that Horace J. Wolf's name is associated with the social justice program of the Central Conference of American Rabbis. And if this is a memorial fund established by the Central Conference of American Rabbis, of which he was a part, he did the social justice work as a rabbi and as the head of the Social Justice Commission of this Conference. So it seems to me all the arguments advanced emphasize the idea that we should put the name "rabbi" in.

BIRTH CONTROL

Rabbi Frisch: The matter of the Conference's attitude toward birth control concerning which we reported at Ashe-

ville and which the Asheville Conference re-committed to our Commission remains in abeyance. We felt that unless we can discuss the subject of birth control truthfully, from all angles, we do not want to handle it.

Secretary Marcuson: I rise to a point of order. As Secretary of the Convention I maintain that this statement of the Committee is not a statement of fact according to the records of this Conference: the Executive Board discussed this question and decided that the Committee was free to re-introduce and discuss this subject, and I so notified the Chairman of the Committee, so there were no restrictions.

President Wolsey: Dr. Lauterbach's paper on the subject, his Responsum is here and will be read in the Report of the Committee on Responsa.

Rabbi Mark: That is only a Responsum; that does not define the attitude of the Central Conference of American Rabbis.

While a rabbi may individually ignore the Central Conference's decision and perform the ceremony, in case of an inter-marriage, nevertheless the Central Conference has a definite statement with regard to that problem and in a similar manner although some of us may dissent from the accepted point of view of the Central Conference I believe that is of such importance and of sufficient interest not alone to the Central Conference of American Rabbis, but to all of American Jewry and certainly to Liberal Jewry, that we should have a statement of our Conference on that problem. I feel that it is a problem that can and should be discussed religiously and with a pious interest and at the same time I feel that Liberal American Judaism does require an answer to such a problem to be published by the Central Conference of American Rabbis.

Rabbi Foster: I want to point out that the item just presented is strictly speaking no recommendation at all, it is an explanation of a committee's attitude in which we are not interested as a Conference and therefore we can dismiss

this very properly. It does not belong in the series of recommendations at all. The Committee was not ordered to do it, nor was it prohibited from doing it; we are considering recommendations only.

President Wolsey: The Chairman holds any item of a report may become a matter of legitimate discussion and action upon the part of the Conference, therefore the Chair holds that the motion for adoption of this statement is in order.

Rabbi Reichler: I cannot see how you can accept this recommendation that you are going to discuss all phases of birth control; there are a number of things which we could not discuss openly.

Rabbi Enelow: The only suggestion I would like to make to the Commission is this: there is something in this statement to the effect that it could not be discussed freely in all its aspects at the meeting of the Conference. If that is an implication that we are not willing to discuss this subject or any other subject with full liberty of speech it ought not to be included in this report. I do not think that we are unwilling to have anything discussed freely. The desire of the Conference, as I construed it last year, was that we should not discuss the question without proper preparation, but it was not out of any desire to suppress free speech, and I therefore should think that that part of the wording of the recommendation ought to be omitted.

President Wolsey: Let us understand that the Committee simply says that it will again discuss and study the subject when it received an express statement from the Conference asking it to do so; that is all it means; there is no restriction on liberty of discussion or opinion implied in this matter at all.

RECOMMENDATION III

Rabbi Isserman: I was one of the members of the Committee and felt that that clause was not necessary. I believe that the Conference has sufficient confidence in its Commission not to put this additional restriction in, and I know

that the Committee simply put it in, in order to assure the Conference that no rash action of any kind would be taken.

Rabbi Israel: I have differed with Rabbi Isserman in this matter. I feel it should be there. By this first motion that you passed, you have given the Social Justice Commission the right to enter on its own initiative upon invitation into industrial disputes, but there may be some situations in which we may be asked to enter, not to make merely an investigation as in the Western Maryland incident, but to render a decision. Now there is a difference between making an investigation of an industrial situation and rendering a decision. In the Western Maryland incident no decision was rendered, it was merely an examination of facts and the publication of facts as we found them without saying whether the employer or employe was right in the matter.

President Wolsey: Does the Chair understand that the Social Justice Commission has the right to apply the principles the Conference has already enunciated?

Rabbi Israel: Absolutely; the only difference—and this is why this clause is here, and why we have felt it should be in—is that in matters of a crucial nature that require a decision of grave judgment, the Social Justice Commission shall refer the matter to the Conference and even as a member of the Social Justice Commission I feel that it should because, to a certain extent, each and every one of you men are going to have to accept the responsibility of grave decisions of that nature.

Rabbi Latz: I just wanted to ask whether the Chairman felt that this action, if we pass it, might be considered as a rider by certain members on matters in which the Social Justice Commission might enter, and they might be rebuked because they had not submitted this matter to referendum.

Rabbi Frisch: Our only reason for placing it as a referendum was that when we think a very grave responsibility is involved for all of the Conference, we want to give them the right of a voice in it and we ourselves shall never, I can

promise you as long as I shall be Chairman, engage in anything very important without submitting it to the Conference.

Rabbi Feuerlicht: One question, in order to clarify the meaning of the Committee. Does the Committee mean that in expanding its work it means to confine it solely within that phase of social justice that is related to industry or to the entire field of social justice?

Rabbi Frisch: I will try to make that clear. Our report was too long as it was, we did not enter into all phases. For instance, International Peace should come up—there would be a dozen things but we have not laid down a program for you but in what I read I gave you an idea what might be done.

Rabbi Feuerlicht: The Chairman of the Committee seems to concentrate entirely on industry as if that alone were synonymous with the whole field of social justice.

President Wolsey: The Chair would answer by saying that there was a paper by Dr. Cronbach presented at one of the Cape May Conferences in which he has something like 100 subjects which have been the subject of study by various Social Justice Commissions of various denominations and the Chair would understand that your question would ask whether this Social Justice Commission has a right to deal with any one of these subjects.

Rabbi Feuerlicht: I really think that the name of this Commission is a misnomer, that it is not a Committee on Social Justice but on economic justice.

Rabbi Frisch: The Chairman certainly declines to accept that interpretation. I think we ought to handle the subjects of race and international peace and militarism and the word justice covers that pretty well.

DIRECTOR

Rabbi Frisch: Here is the last recommendation: That the Conference take steps to finance the engagement in the near

future of a salaried director for its social justice activities who shall at the same time be qualified to represent our organization at meetings, conferences, and negotiations, and in dealing with other groups, working in the same field. I meant to include investigations, too, and things of that kind.

Rabbi Coffee: Do I understand that to mean that we do nothing until next year or would that mean the Conference authorized the Executive Board to take steps?

Rabbi Frisch: The Chairman of the Committee wanted to be vague on that point. We are anxious to have this done as quickly as possible for we realize the importance of the matter, therefore we left it to the Conference to decide what steps to take and so forth. We have some ideas and suggestions but we did not care to present them.

Rabbi Coffee: May I make an amendment that this Conference authorize the Executive Board to work out ways and means?

Rabbi Mark: May I amend to say that not the Executive Board, but the Committee on Social Justice shall work out ways and means.

Rabbi Morgenstern: It seems to me that there is a great deal of merit in the suggestion of Rabbi Mark. I am sorry that the Commission on Social Justice decided to be vague in the matter, because I think that they themselves have retarded thereby the carrying out of their project. It ought to be the task of the Social Justice Comission to work out in detail definitely what the functions and duties of this executive director or whatever you may call him, may be, what salary ought to be paid, what it will cost to operate that office, and then submit that to the Executive Board with a request for an appropriation.

I offer as a substitute motion that this recommendation be approved in spirit, that the Commission on Social Justice be instructed to work out in detail the plans for the opera-

tion of this office, and the cost therof, and submit this to the Executive Board at the meeting in October.

Rabbi Frisch: Would you be satisfied to word the first part as follows: "The Conference recommends to the Executive Board to take steps to carry out the recommendation herewith submitted."

Rabbi Morgenstern: I think you had better leave it "that you approve the project in spirit," because you may find that when you do work out the details the work will be so much and it will cost so much that even with extreme generosity the Executive Board will not be able to do it.

I think that you have done enough by instructing the Executive Board to be generous in support of this. Now see what you can do in working out the plan.

Rabbi Enelow: I feel that something ought to be said on this subject. I am afraid that you may place the Executive Board that will have charge of this matter in a very embarrassing position, that you may not easily understand. We all may be anxious to have this sort of thing done because it is a most desirable thing. We will all be eager to do it, but it is for us to think of this side of the subject: it is one thing to be "more generous", as the phrase has it, in making appropriations for the current expenses of the Commission. I say, that is one thing, although I do not really know what is meant by the phrase "more generous", but it is quite another thing to add to the activities of the Conference something which may involve thousands of dollars, an expense to which the Conference could not possibly go under present conditions no matter how enthusiastic it may be about this particular project.

Now let us not assign a thing to the Executive Board for execution which cannot possibly lie within the scope of its ability or its possibilities. Let us think of it for a moment; let us not act over-hastily, carried away by our zealous enthusiasm for a very commendable purpose. To engage a man for this kind of work would involve considerable money.

We would not want to engage a second- or third-class man and in order to find a first-class man of that description you would have to pay a very large salary.

Now then, in addition to the salary that such a man would command, and probably he would have to have an allowance for traveling expenses, we would have to allow for the operating of an office. All that might involve fifteen or twenty thousand dollars a year in order to do it properly, and it would not be wise to do a thing like this in a half-hearted way.

I, for one, as a member of the Executive Board, would be placed in the embarrassing position of having to consider something concerning which the whole Conference was enthusiastic, in which I myself am very much interested, and facing the mandate of the Conference that the Executive Board put this plan into operation, yet knowing that the finances of the Conference cannot possibly permit us to do so.

This is the phase of the subject that I think it is proper for the Conference to consider so that next year you do not come back here and say: the Executive Board of the Conference failed to do something that we wanted it to do, and therefore is to blame for not being as eager about this particular part of the program of the Conference as others are. That is why I say it is all very well to say: go ahead and do it, but this is something that involves not merely a more generous appropriation, as the phrase has it, but it goes beyond every precedent in the history of the Conference. Let us be careful about making this decision.

Rabbi Israel: As I understand the substitute motion it was merely that a plan be submitted to the Executive Board, but that the Executive Board is not under any obligation to adopt this plan if it is beyond our means. It seems to me that we could not accuse the Executive Board as derelict in its responsibility if it came back to the Conference and said: We have examined this plan of the Social Justice

Commission and despite the fact that we recognize its value it is absolutely beyond our means.

Rabbi Simon takes the Chair.

The report of the Commission on Jewish Education was read by Rabbi Zepin.

REPORT OF THE COMMISSION ON JEWISH EDUCATION

To the Central Conference of American Rabbis,

GENTLEMEN: It is my pleasure to present herewith the report of the activities of the Commission on Jewish Education during the past year. Though the Commission has not met during the interim between the last Conference and the preparation of this report, the business of the Commission was carried on actively throughout the year by Committees that met for the consideration of tasks assigned to them, or that were engaged in the reading of manuscripts submitted.

PUBLICATIONS

It is gratifying to present herewith a statement concerning 24 manuscripts with which the Commission has dealt during the past year.

A. MANUSCRIPTS PUBLISHED

Since the last meeting of the Conference six new publications have appeared, as follows:

1. "History of the Jewish People From the Fall of the Jewish State to Modern Times" by Dr. Ismar Elbogen.
2. Teacher's book to "Out of the House of Bondage" by Miss Adele Bildersee.
3. An essay on "Adult Education in Judaism" by Dr. H. G. Enelow.
4. A syllabus for Normal Schools and classes, "Classroom Organization and Management" by Rabbi Jacob B. Pollak.
5. "Kindergarten Handwork for the Holidays" by Mrs. Louis I. Egelson.
6. A Chanukah play, "Their Own People" by Rabbi Isaac Landman.

B. MANUSCRIPTS IN PROCESS OF PUBLICATION

Two manuscripts will probably appear early in the Fall.

1. A Bible Reader, pupil's book, covering the period from Joshua to the Division of the Kingdom, by Rabbi Jacob D. Schwarz.
2. A syllabus, "Modern Jewish History" by Prof. A. L. Sachar.

I wish to report at this time that the Bible reader, pupil's book, "The Story of Genesis" by Miss Adele Bildersee has been revised on the basis of the many suggestions that were received by the Com-

mission favoring the simplification of the language. The new volume, thus amended, will be ready for distribution in September.

C. MANUSCRIPTS ACCEPTED AND IN THE HANDS OF AUTHORS FOR REVISION

1. Bible reader, pupil's book, covering the period from the Division of the Kingdom to 586 B. C. E., by Rabbi Jacob D. Schwarz.
2. "Pageant Plays for the Holidays" by Mrs. F. B. Linsky.

D. MANUSCRIPTS IN HANDS OF COMMITTEES

Five manuscripts are now being considered by Committees of the Commission.

E. WORKS IN PREPARATION

Nine manuscripts are being written for the Commission, among them being a Jewish History from 586 B. C. E. to 70 A. C. E.; A History of the Jews in the United States; a group of Assembly Programs for the Religious Schools; a Syllabus on Present Day Jewish Problems and Movements; a story book on Jewish Customs and Ceremonies; The Project Method of Teaching Jewish Customs and Ceremonies and a Pupil's Hebrew Book serving as an introduction to Genesis.

In addition to the manuscripts listed above, it should be noted that the Commission had under consideration a number of manuscripts that were subsequently rejected because they did not fit into the scheme of our publications.

JEWISH NORMAL SCHOOL WORK

During the past year an effort was made to assist in the organization of Normal Schools for those congregations that had previously reported that they were planning to organize such classes. As a result of this effort 6 new Normal Schools have been opened.

As far as our records indicate there are now 36 Normal Schools in operation, 25 of which report a total number of 881 students. It is my opinion that there are more congregations that have some form of class work for their teachers. We have made a good beginning in this very important work and shall continue from time to time to publish syllabi that will be of assistance to the Rabbis in the preparation of their teachers for their classroom work.

CONFERENCE ON UNIVERSITY RELIGIOUS WORK

During the past year two meetings were held attended by delegates of National Jewish Organizations, interested in work among Jewish students, one on March 2nd and the other on May 18th, both at Temple Emanuel, New York City. At the meeting on March 2nd, 1927, the Constitution which had been prepared by a committee and

had been sent to the various constituent organizations for their approval was considered and acted upon. One very important change was made that requires report to our Conference. Section two of Article one, setting forth the purpose of the organization had read in the original draft as follows:

"Its purpose shall be:

(a) To study the needs and opportunities for educational work among Jewish Students in American colleges, and of the facilities available from time to time to meet these needs and utilize these opportunities.

(b) To promote the academic study of Jewish Literature and Philosophy and kindred subjects by encouraging the endowment of chairs on these subjects in leading universities.

(c) To guide and promote the extra-curricular Jewish studies the religious and social life and the general welfare of Jewish students in American colleges.

(d) To render assistance to existing agencies for the accomplishment of one or more of these purposes, particularly by aiding in the coordinating of their work with that of other agencies.

(e) To organize or cause to be organized such new agencies, including local coordinating groups, as may seem wise and to endeavor to prevent the organization of such as may be ill-advised."

This was amended to read:

"The purpose of this Conference shall be to study and discuss with a view to cooperation among its constituent organizations, and if found necessary to initiate by their unanimous consent, Jewish work among Jewish students in the American universities. Its character shall be advisory."

It should be stated that before appointing delegates to represent the Conference at the May meeting our President asked for a mail vote of the members of the Executive Board since he felt that the amended purpose might affect the attitude of the Conference. With practical unanimity the Executive Board voted in favor of representation at the May meeting and the President thereupon reappointed the delegates.

The primary purpose of this meeting was to ratify the Constitution. At this same meeting a committee was appointed to study the situation at Cornell with a view of initiating Jewish Student activities there and to report back to the Conference on Student Activities. The following officers were elected: President, Dr. David Philipson; Vice-President, Dr. Jacob Kohn; Treasurer, Mrs. Herbert S. Goldstein; Secretary, Rabbi George Zepin; Executive Committee, Mr. Harry

Starr, Mrs. Maurice Steinfeld, Rabbi Isaac Landman, Dr. Leo Jung, Mrs. Samuel Spiegel.

It is my belief that this new organization will act as a unifying force in the very important work now being carried on by various organizations on behalf of Jewish students.

WEEK-DAY RELIGIOUS INSTRUCTION

The problem of Week-day Religious Instruction has been before this Conference for the past few years, and the statement of the Commission on this subject has had wide discussion. At a meeting of a joint committee representing the Commission and the Board of Managers of the Department of Synagog and School Extension, a modification of the statement of the Commission was recommended and approved. The complete statement reads as follows:

> "We are opposed to any form of religious instruction as part of the public school system or during the public school hours. It is our conviction that the latter recommendations of various religious bodies, no matter in what form suggested, are hostile to the principles of democracy by virtue of which each group is entitled to the right of religious liberty, and the integrity of its religious interpretations.
>
> As these recommendations really mean an abandonment of the American principle of separation of Church and State, we advocate as far preferable that the public schools reduce their time schedule by closing the entire public school system one hour or more at the end of the school day. The time thus put at the disposal of the children may be used by the parents for such instruction for their children as they see fit."

In accordance with the authorization given the Commission to meet with the education department of the Protestant and Catholic Churches for the purpose of acquainting these bodies with our position and also for the purpose of securing united action on this matter, a meeting was held in New York City on May 19th.

This meeting was attended by delegates representing the International Council of Religious Education, the Federal Council of the Churches of Christ in America, the National Catholic Welfare Conference and the Commission on Jewish Education. The meeting was purely in the nature of a conference for interchange of views. The basis of discussion was the above quoted resolution which was debated very fully and freely. The outcome of the discussion was a motion for the appointment of a committee of three, representing the three religious groups, to study the situation and present a report at a future meeting. The committee appointed consists of the Rev. Frank M. McKibben for the Protestants, the Rev. James H. Ryan for the Catholics and Rabbi Samuel Schulman for our Commission.

AMERICAN ASSOCIATION FOR RELIGION IN UNIVERSITIES AND COLLEGES

Two years ago at our Conference we reported the activities of this organization, composed of representatives of Jewish, Catholic and Protestant Educational Agencies. This Association aims to establish agencies under denominational control for the teaching of religion to such students as desire to register for these courses.

The first activity of the Association was the establishment of a School of Religion at the University of Iowa. This has now been accomplished and a Director of this School of Religion has been appointed. The selection of a Jewish academician for this School of Religion is now in process.

EXHIBITS AND LECTURES

The report of the Commission would not be complete without reference to the exhibits sent by us to educational meetings, or to the lectures delivered by Dr. Gamoran as our representative. During the past year our exhibit was sent to the Convention of the Young People's League of the United Synagog and to the Convention of the National Council of Jewish Education. Dr. Gamoran delivered a number of lectures before educational organizations in Detroit, Indianapolis, Washington, Columbus Ohio, Chicago, Cleveland and Boston.

CONCLUSION

From year to year the interest in Jewish education is increasing in this country. Our congregations throughout the land are awake to the need of providing increased facilities for the religious education of the children and the youth. Bureaus of Jewish education have been organized in a number of cities. Conventions of Jewish educators are being held for the consideration of the problems in this province. Possibly the gravest of these problems is how to keep burning the flame of religious interest and enthusiasm in our modern American environment. The pitfall of divorcing Jewish culture and education from the religious content must be avoided. Our Jewish inheritance and our American outlook must be blended. Of all things the growing generation must be guarded against the impression that their Jewish religious training is something alien to their American life and vision. The eternal values of Judaism must be interpreted for them in terms of present

significance. Jewish education may not be a thing apart from the life now being lived. It may not be presented as an exotic. Of old it was said by the lawgiver that the commandments which the Lord gave were such that the people should live by them. Such must be the Jewish education imparted to the rising generation. To be really effective this education must enable the young men and women to draw that inspiration from Jewish sources which shall make for ever increasing spiritual power in our American environment. Our children and youth of today must through our efforts become the builders of the future. "Al tikri banayich: elo bonayich." Unless such be the outcome of educational striving, we shall have labored in vain. To that end all our efforts must be directed.

Respectfully submitted,

GEORGE ZEPIN, *Secretary* DAVID PHILIPSON, *Chairman*

The report was received and adopted, and it was further moved and adopted that in printing the last section be printed in larger type so as to be outstanding.

A paper on Some Suggestions for Adult Jewish Education was read by Rabbi H. G. Enelow. (Appendix E.)

It was moved and adopted that the Committee on Religious Education be requested to hold a round table on Methods of Establishing and Conducting Adult Study Classes.

It was further moved and adopted that the Committee be requested to consider the advisability of issuing a list of worth-while books which could be used by adult classes.

The Committee on Source Book for Reform Judaism reported progress.

The report of the Committee on Reform Synagog in Palestine was read by the Secretary.

REPORT OF COMMITTEE OF "ENQUIRY ON FEASIBILITY OF ESTABLISHING A REFORM CONGREGATION IN PALESTINE"

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on "Enquiry as to the Feasibility

of Establishing a Reform Congregation in Palestine" begs leave to report:

Your Committee was hampered by the fact that it was not possible to send a representative to Palestine to remain a sufficient length of time to study conditions on the spot. It was therefore compelled to rely upon correspondence for its material. From correspondence had with a large number of persons, both resident in Palestine and visitors there, your Committee gathers the following facts upon which it bases its conclusions and recommendations:

The Jewish population of Palestine may be divided into two groups, those who are religious and those to whom Judaism does not appeal as a religion. Those who are religious are mostly of the older generation, whose viewpoint is steadfast in its orthodoxy, and whose determination to cling to their particular viewpoint seems to be unshakeable. This group is divided into a number of sects, principally the Ashkenazic and Sephardic, with a number of minor sects. There is unfortunately a great deal of bitterness between these various sects and feeling between them runs very strong.

The young people, including the Chalutzim, who are for the most part to be classified as intellectuals, are not interested in religion through synagog affiliation and ritual practices. They hold the ideal of the rehabilitation of Palestine, as a sufficiently religious goal. They hold no religious service of any kind. The Bible is used in the schools as a text book for Hebrew and for geography, and not as a holy book.

Both groups are opposed to any liberal movement, the orthodox because it is liberal, and the intellectuals because they say that "Judaism", whatever it may mean for them, has no appeal for them as a religious viewpoint.

One correspondent has written that the Po'alim have made a god of the free man, who labors and shares all with his fellow-workers. This is not an empty ideal, nor a mere boast, but is being carried out in every Kevutzah, and in the principle of cooperative living that is generally followed. The correspondent adds that the business "may not be successful from the point of pounds and piasters, but from the point of translating their ideal into action, their efforts have not been in vain. And this is their religion." These young people say that theirs is a religion of toil, and that they have no time for abstractions, and they add that organized religion, and liberal Judaism in particular, is simply a product of capitalism.

THE "AMERICAN" SYNAGOG

It is interesting to note, however, that an attempt has been made to introduce a reform organization, though it met with failure. Immediately after the great war, a few American and English Jews had

organized what they called a "parlor service." They would meet at each other's homes on the Sabbath and Jewish holidays. Then in 1921 a number of young men attempted to effect an organized and attractive service along modern lines. But when organized it was found that the population of Jerusalem did not wish any reform movement. They therefore abandoned the reform and adopted the traditional service, though slightly modernized. This became known as "Jeshurun", and although bitterly attacked by both press and public, as being something foreign to Eretz Israel, nevertheless the membership of Jeshurun Synagog increased rapidly. That of the "parlor service" group diminished, and after a few months the latter was forced to dissolve, and its members joined the Jeshurun Synagog, for the reason, as our correspondent adds "they agreed that there was no room for a reform or liberal form of worship." This Jeshurun Synagog is composed of about 35% Palestinians, 15% English, 15% Americans, and the balance represented by other nationalities. The Sephardic pronunciation is used in the reading of prayer, and it is the only synagog in Palestine that does not place the women in a gallery or hide them behind curtains. This synagog is the one known as the American Synagog, though in fact it is the Jeshurun Synagog.

"The Hebrew University"

It is with some diffidence and reluctance that we touch upon the subject of the Hebrew University. Though headed by a quondam American reform rabbi, and a member of this conference, it appears that there cannot much be expected from the university, as a liberalizing influence. Your Committee confesses that it has no specific information regarding the policy of the university. It draws this conclusion from the reports that have come through the press and from observations made by its correspondents, one of whom writes that the "university continues to regard as taboo the study of Judaism as a living progressive religion; no educational group dares to view the scientific study of Judaism as a necessity. If it did there would be a shower of cherems and anathemas worse that that which once fell upon the (present-honored) head of Spinoza."

To sum up, it may be said that while it seems at present not feasible to attempt a reform movement, there is none the less a very crying need for a reform organization in Palestine. To attempt to impose any such movement from the outside would be bitterly resented by all sects and classes in Palestine. The manner in which the project is to be approached now is to attempt to encourage whatever liberal minded individuals may be there, to develop from within, though any movement of this kind will be slow and difficult and subject to continued and fierce opposition. Palestine is oriental in its viewpoint

and reform Judaism is occidental. It has been suggested by one correspondent that the liberal Jews may serve Palestine in this way. The larger cities, and Jerusalem especially, need a meeting place for the young people. It need not be as pretentious as the Y. M. C. A. building, but it should be a meeting place, serviceable from the point of view of reading rooms, meeting halls for musical or literary gatherings. One of the unhappy conditions of Palestine is the young people crowding the streets of the cities evenings with actually no place to go. There is no reason why the liberal Jews of America should not provide some quarters as a center for the social and intellectual life of the young people, where under proper leadership and direction the young people may gather and pass their evenings. Without direct or conscious propaganda they may yet learn to know what a liberal interpretation of Judaism means, and may learn to love it.

It is the opinion of your Committee that while doubtless many difficulties may stand in the way, none the less the imperative need therefor should urge this Conference to attempt to meet this need. If liberal Judaism has any meaning at all, if there is place and purpose in the reform synagog for the much vaunted mission of Israel, here is an opportunity to be missionaries unto our own, and to clothe the dry bones with the living flesh of an intelligent devotion, that is at once loyal to the past and conscious of its duty to the present. The Rev. Masliansky on his return from a sojourn in Eretz Israel was asked what he found there. Characteristically, he replied that he had found Eretz, but not Israel. It may be the part of liberal Judaism to restore Israel to a restored Eretz.

Your Committee, therefore, recommends that a committee on the development of a reform movement in Palestine be created to make a study of the ways and means for the furtherance of such a movement.

Respectfully submitted,
EDWARD N. CALISCH,
JOSEPH RAUCH.

The report was received and it was moved and adopted that the matter be referred to the Berlin meeting of the World Union of Progressive Judaism.

DISCUSSION

Rabbi Isserman: **I was in Palestine last summer and while there I discussed the matter of Liberal Judaism with a number of individuals. The impression that I received is that the Central Conference of American Rabbis, because of its historic attitude towards political Zionism, is a very inad-**

equate organization to go into Palestine and attempt to launch the Liberal religion movement there. I nevertheless found that there is a tremendous field for Liberal Judaism in Palestine. These young Chalutzim, to whom Dr. Calisch referred, who at the present time are estranged from Judaism, many of them are Russian intellectuals who have come in contact with the rabbinical exegesis and with the critical writings of the German school. The Liberal Jewish movement in Palestine will come and will be very strong, but it will have to come from within and not be imposed from without.

Rabbi Zielonka: The writers of the report do not seem to know that an attempt is being made to establish a social center at Tel Aviv which has been subventioned by the B'nai B'rith and will probably open within a short time.

Rabbi Rauch: Since this report has been drafted another thought has occurred to some of the members of this Committee. We wonder whether it would not be advisable for the Conference to work out a plan and present that plan at Berlin next summer, before the World Union of Progressive Judaism.

The people that are in Palestine come from all parts of the world, and the European Jewish people are a little bit closer to them both geographically and otherwise than we are. One of the purposes of this International Union of Jewish Liberals is to aid every Jewish community that is interested in Reform Judaism.

We could instruct whatever representation we are going to have in Berlin, to present a definite plan and see if something tangible cannot be given to those people in Palestine who are interested in Liberal Judaism.

Rabbi Maurice H. Harris: There are many things I found when I was in Palestine. The great struggle is against the restrictions of a very medieval Judaism regarding suffrage and other things, and in that struggle there are many indirect movements and tendencies which, while we would

not necessarily label them reform, might help toward it, and I very heartily endorse the recommendation of Rabbi Rauch.

Rabbi Charles S. Levi: While I did not hear the report when it was presented, yet it sets forth conditions there very vividly. There are about twenty-three different political and socialistic parties there.

My idea is that in Jerusalem, as has been well said, there is the Oriental outlook, but there is a new city there that is an Occidental city and that is Tel Aviv. There is the place, in my opinion, where, if any experiments are to be made to introduce a Liberal Judaism it has some opportunity of taking hold, and I think that if we could get into conference some of the leading men there, some of the younger men, some of the leaders of the Poale Zion, some of the leaders of the Labor Movement, that we would be more successful in getting a foothold and at the same time in having invitations extended to us from that center than from any other center in Palestine. We do not wish to be intruders, yet we are at the same time deeply interested in the welfare of the religious life of our Palestinian settlers there.

This report, as said by the President, is a very splendid picture. It paints the conditions there exactly, and gives us the hope that out of the welter of pioneering there—it is all pioneering and pioneering is a romance there, pioneering is almost a religion there, out of that will come an opening for the establishment of a community center with all that the modern community center implies: religion, culture, social contacts, a place of meeting and establishing contacts with the brethren of Israel throughout the world.

Rabbi Felix A. Levy: I am sorry I was not here to hear the report; I received information from my neighbor as to its tenor. I want to rise to ask the Conference to do what Rabbi Rauch has suggested, for a number of reasons.

I think the matter ought to be gone into much more deeply than we can go into it because of a number of questions that are involved.

In the first place, while we have expressed our sympathy with Palestine, it would be rather a queer gesture for us to make at this present moment, that the first thing that we do is to missionarize among the Palestinian Jews. I feel perfectly convinced from my own experience in Palestine, from my conversations with some of the leaders, that there will be a Reform Synagog in Palestine. There are men and women there, and I have especial reference to Jerusalem, who would like a modification of the old services more in keeping with modern liberal thought.

Because we cannot go into the thing carefully and because we might be misunderstood, I think it would be far better if we referred the whole matter to the World Union of Progressive Judaism which meets next year, and the World Union can act with far better grace, and I think with far better efficiency than we can ever hope to act.

The Conference adjourned.

SUNDAY AFTERNOON

The meeting was called to order by the President.

The report of the Committee which had in charge the preparation of a revised Minister's Handbook was read by Rabbi Samuel S. Cohon.

REPORT OF COMMITTEE ON MINISTER'S HANDBOOK

To the Central Conference of American Rabbis,

GENTLEMEN: Acting upon instructions of the Executive Board, your Committee prepared a tentative draft of a new Minister's Handbook, copies of which have been submitted to the members of the Central Conference of American Rabbis for suggestions and revisions.

The work falls into two parts. Its liturgical section contains (a) services which a rabbi is asked to conduct at special occasions in a person's life, and (b) services at congregational and communal events. The second section is in the nature of an appendix, presenting historical and explanatory notes on marriage and funeral agenda, culled largely from resolutions adopted by Reform Jewish bodies of Europe and America and from Responsa submitted to the Central Conference of American Rabbis. These notes aim to satisfy the requests that have been made by several rabbis at a number of our sessions for a compilation of the Conference Responsa in a brief and handy form.

They are further designed for laymen in various communities. who are called upon to officiate in place of rabbis, and who are not in a position to go to the sources for the determination of what constitutes accepted Reform Jewish practice.

As the book will in all likelihood be used by lay leaders, full details of directions were added. For a number of occasions alternative services were supplied. Rabbis will of course adapt them to the requirements of the special circumstances.

For practical reasons, the note on Confirmation was transferred from the body of the text, where it is found in the old Handbook, to the Appendix. A considerable portion of the old Handbook has been retained. And in the preparation of the new material much of the traditional liturgy and some devotional productions of the pioneers of the Reform movement have been utilized. In this manner the Committee sought to provide for the varied and manifold occasions in present day Jewish life.

Pending the acceptance of the proposed draft, the Committee asks (1) for authorization to receive suggestions from the members of the Central Conference of Amercian Rabbis for the final revision of the book with the view to publishing it in the course of the coming year. (2) The Committee recommends that the name of the book be changed to "Rabbi's Manual." (3) The Committee further recommends that the Committee on Publications be instructed to issue the book in pocket size in leather or imitation leather covers.

The Committee takes pleasure in acknowledging the helpful ideas that have been submitted by Rabbis Leon Fram, Albert Minda and Martin Zielonka, and the constructive criticism of the Historical and Explanatory Notes made by the Professors A. Z. Idelsohn and Jacob Z. Lauterbach.

Respectfully submitted,

SAMUEL S. COHON, *Chairman*
HENRY ENGLANDER,
MORRIS M. FEUERLICHT,
SOL B. FREEHOF,
JULIAN MORGENSTERN,
JOSEPH RAUCH,
SAMUEL THURMAN.

The report was received and recommendations considered *seriatim.*

It was moved and adopted that the name of the book be changed to Rabbi's Manual. That when issued, the book shall be published in pocket size and the members be given an opportunity to secure a leather bound copy. The Com-

mittee was authorized to receive the comments and suggestions of the members and then prepare the book for publication. The Executive Board was authorized to then publish the Manual.

A paper on Israel's Prophets and Nationalism was read by Dr. Moses Buttenwieser. (Appendix F.)

For discussion see F[2].

A paper on Is Spinozism Compatible with Judaism was read by Rabbi Bernard Heller. (Appendix G.)

For discussion see G[2].

The Conference adjourned.

SUNDAY EVENING

The Conference assembled at 8 o'clock.

Greetings were extended to the convention by Mr. Volcker, City Manager of Cape May.

A paper on Jewish Science in Theory and Practice was read by Rabbi Clifton Harby Levy. (Appendix I.)

A paper, A Note on Spiritual Healing in Jewish Tradition, was presented by Rabbi H. G. Enelow. (Appendix J.)

An address on The Clinical Significance of Religion was delivered by Dr. Bernard Glueck. (Appendix H.)

The report of the Committee on The Relation of the Synagog to Physical and Mental Healing, was read by Rabbi Louis Witt.

REPORT OF COMMITTEE ON RELATION OF SYNAGOG TO HEALING

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on The Relation of The Synagog to Mental and Physical Healing, begs leave at the very outset of its report to present a hypothetical question. If, without violating scientific law and method on the one hand, and Jewish theory and tradition on the other, we could demonstrate that Religion may be made efficacious in the healing of human woes and ills, both of body and mind, would we not thereby enhance human health and happiness, would we not thereby raise the value of religion beyond price, would we not thereby turn men to God as men always will turn to whomsoever will

help them in their crisis of need? Our attitude toward the mind-cure movement in general as it has taken form in our day and environment has, for obvious reasons, provoked in many of us an attitude of downright antagonism or, at best, of mere passive neutrality. Your Committee pleads at the outset for a positive and receptive, albeit critical and cautious, attitude of approach on the part of the Conference. Much depends on the attitude of approach. Let us approach our subject already so enflamed by controversy, so obscured by gross credulity and miracle-mongery and downright fraud, with a mind that is open and even hopeful that, within a field congenial both to our Jewish, and to the scientific, way of looking at things, we shall find a way of releasing hidden, and in large part, unused, energies in religion and of magnifying it as a blessed therapy and dynamic in the lives of men. We may fail but let us at least not start with the attitude that we must fail or that it would be better to fail.

After all what is religion but a higher way to health and happiness? "My flesh and my heart faileth; but God is the rock of my heart and my portion forever." Ps. 73-26. Perhaps the most passing and popular function of religion is to interpret the universe in terms congenial to our lonely, longing, fear-and-fretful souls. The God that there is must be at least near enough to care for us and to help us when we cry unto Him in our need, else of what use is He? We test God after all as we test our daily bread—can it satisfy our hunger, can it give us the strength to endure the travail of the day? Even so is there in the spirit of man a hunger as primordial, a travail far more full of weariness and tears, and only in proportion as men find that God can satisfy that hunger, can give the strength to endure that travail, will men turn to Him with their offerings and their prayers. One who studies the nature and history of religion can not but realize how utilitarian it has been in the life of the race, nobly so, indispensably so, vastly so. It is religion that interprets the jungle and the volcano in terms of an ultimate good, that hears the beat of an angel's wing in the struggle of man against his baser appetites, that promises a Garden of Blessedness at the end of the Valley of the Shadow of Death, that discerns even in the black night of affliction the mystic gleam of an Eternal Love. Men have ever used religion to satisfy their need of hallowing and healing.

Therefore is spiritual healing really as old as religion, really as old as the human race. The first healers were the priests. Primitive magic, in its religious bearings, was in the main a technique for making the will of the gods favorable to blessing and healing. Insofar as sickness was regarded as a penalty for a violation of the will of the gods, its cure was regarded as an act of intervention by the gods. Surely prayer is a cry to the divine Power for help in time of distress of body and spirit and insofar as men believed in the efficacy of that

cry, they believed in divine healing. The fact is that spiritual healing, so far from being new, is really as old as the hills.

And in our very day, the fact of spiritual healing persists on an increasing scale. Men are still saying that they are being healed by energies that emerge from the depths of the spirit or derive from God. The evidence is increasingly cumulative and authoritative. Modern psychology with its theories and suggestion and the subconscious, is no less contributory than is the testimony of high-class neurologists, or the percentage of successes of even the crude practitioner in any of the healing cults, or some at least of the so-called miracles at the shrines of the saints, or books like James' Varieties of Religious Experience, or theses on Faith-Cure written with scientific detachment in our highest institutions of learning, or the persistence and extension of the Mind-Cure movement in general in our day. We may be dealing here with a phenomenon of first-grade religious significance. It deserves our most earnest, impartial, and always sympathetic evaluation. Our bias, if bias there must be, should really be in its favor, for if we can be reasonably persuaded that men can be, and are being, healed by spiritual means, we will have endowed religion with a lure and a magnitude and a beneficence beyond our present power of prevision or computation.

Your Committee now proceeds to offer certain definitions and limitations of its subject. It is obliged to resort to words that are in very common use and that have been filled with a conceptual and symbolic significance that in very large part is repugnant both to the reason and to the tradition of this Conference. Your Committee, realizing that this is the first time the subject entrusted to it is being presented to the Conference, conscious that it intends to ask the Conference to make commitments that may involve a venturing into what may appear to be a new and untrodden field, anxious to avoid all misunderstanding and unnecessary debate on the floor, begs the Conference to exclude from its mind what other healing cults are saying and doing and to judge the findings and the recommendations of this report solely on the basis of its own definitions and limitations. This same motive on the part of the Committee also explains the expository and even the hortative character of this report as well as its length.

Now, what is spiritual healing? It presupposes that there are within and without man certain immaterial forces and resources that are higher and more potent than himself, on which he may draw for help and health when suffering from ailment of body or mind. We need not and cannot be altogether precise in our definitions in a field that by its very nature deals with the imponderables and the illimitables of life. If we are cured of sorrow or sickness in body or mind by a material agency such as drugs, it is physical healing; if by an immaterial agency such as faith, it is spiritual healing. For example:

A man is suffering from the anguish of bereavement to the point of utter prostration of the organic processes: he is persuaded by one in whom he has a reverent trust that the beloved has merely gone before to a blessed land, as one migrates from one land to another, with the assurance of eventual reunion; there comes to him as a result a restoration to a normal state of feeling and function—that is spiritual healing. A man suffers a fearful and a final shock in his life's ambition and falls into a state of anhedonia, of utter zestlessness of appetite and energy, of utter frustration of the will to live: there comes one in whom he has an abiding faith who makes him feel that his lot, however humble, is linked with cosmic purpose, that true success is measured not by whether he has lost or won, but by the greatness of spirit with which he plays the game; and if thereby there comes to the man reinvigoration of energy, contentment of mind—that is spiritual healing. Dr. Richard C. Cabot cites this case in an address to Harvard Students on Religion and Health: a man had his leg broken in an accident; he was taken at once to the hospital and his leg was set; to the bewilderment of the physicians the leg would not heal; the patient lost his appetite and could not sleep; finally the doctor discovered that the patient was worried about the condition of his family during his enforced illness; he was given every assurance that his family would not suffer during his absence; at once his mind became more composed and cheerful; he began to eat and to sleep normally; and his leg began to mend. Dr. Cabot explains that the broken leg could have been mended only by the recuperative processes of nature which in most cases is self-healing; that these recuperative processes were rendered feeble and ineffectual by the loss of food and sleep; the loss of food and sleep was in turn due to worry; when the worry was banished by good news, the appetite came back as did sleep, restoring to normalcy the natural function of the recuperative energies, and thus healing the broken leg. This is a case of fracture and yet the healing of it might be said to have been in large part spiritual. As thus defined, the need and the fact of spiritual healing are among the blessed commonplaces of our daily life. Psychotherapy is quite new among us but it is rated as a science and it is conceded to have a great future and it consists primarily of using states of the mind for the healing of distempers of the spirit or the flesh. Religiotherapy differs in no essential respect from psychotherapy except as regards the nature and the range of the ideas or mental states used in the act of healing. To heal by mere good news might be regarded as psychotherapy; to heal by faith in a priest or a prayer or by a new awareness of the goodness at the heart of things, might be said to be religiotherapy; but both are one in the acknowledgement of the potence and the availableness of mental states or psychic energies in the science or art of therapeutics.

If, now, spiritual healing consists in the art or technique of making available in time of sickness and sorrow certain reservoirs of unused power in the soul of man and in the heart of the universe, why should we not practice it? To deny that there are such reservoirs of unused power is to dry up the very sources of religion. To affirm them, leads to the logical question, Why not make use of them? Religion has been doing that very thing throughout the ages—revealing supernatural gifts of happiness when the natural gifts have lost their urge or have burst like mere bubbles, generating a mystic immunity to fret and fear, kindling an exalted excitement that might flame into a veritable ecstasy of martyrdom. The question is not: shall religion resort to spiritual healing? It has always done so. It must always do so. The question that is really debatable is: How, and how far, shall it do so? Religion rises or falls in its exponent of efficiency in proportion as men are made to realize that their little lives are immersed in a vast medium or ocean of invisible force on which, by fulfilling certain conditions, they may draw for health of body and peace of mind. What is thus being said about religion in general as applying to mankind, may be said of Judaism in particular as applying to the Jew. Spiritual healing is in its essence and definition as native to Judaism as is faith, prayer, divine forgiveness, divine solicitude, divine redemption. The degree in which, and the form in which, spiritual healing may have been practiced, may vary with this or that generation, but if we, of our own generation, should decide to practice it at all, or practice it in larger degree, we would need to invent no new doctrine, invoke no new God, in Judaism. This is said without any reference to any particular healing cult or creed of our day. Your Committee has deliberately avoided such reference as likely to prove controversial and as quite irrelevant to the main thesis. Spiritual healing as such, as the utilisation of higher, immaterial power for help and health in time of pain and trouble, is as native to Judaism as it is to all religion. The present argument would proceed along the same lines even if there never had been and never would be another healing endeavor in all history. There need be, let it be said again, no question of imitation whatsoever, although we may concede that the suggestion for the appointment of this Committee came from the so-called mind-cure movement of our day and environment, a movement that is wider than any particular cult and has become rather atmospheric in its nature and pressure. It is therefore to be regretted that a certain expression of the mind-cure propaganda which has taken form in the Synagog in our day should assume the name "Jewish Science." The name is not indigenous and suggests a separatistic tendency. If this Conference should decide to make a pronouncement favorable to spiritual healing in Judaism, it may and

should do so without borrowing a name from the outside, a method from the outside, or a justification from the outside.

Who shall heal? We have reference in this report only to the rabbis. And not even every rabbi will have either the desire or the temperament to practice spiritual healing. Let it be understood at the very outset that such healing will be altogether optional with the individual rabbi and that the very most that affirmative action by this Conference could and would accomplish would be to furnish a sanction and a support to any Rabbi who might thereby be encouraged to undertake the work. In this connection it would be most helpful and desirable if a course in psychotherapy or religiotherapy were established at the Hebrew Union College. Such a course might well be established altogether irrespective of the action of the Conference on this report. There is not a rabbi who in the line of his ministry is not called on to heal broken hearts and to solve the problems of frustrated lives. It requires infinite tact, quick sympathy, and a wisdom that is the very essence of life. This is in itself spiritual healing. It is the supremest test and opportunity of the ministry. For this reason did Dr. Richard C. Cabot recommend in an article in the Survey of Dec. 1, 1925, "a clinical year in the course of theological study," a year of "visiting the sick, the insane, the prisons and the almshouses",—"not a medical year or a sociological year, but a year of practice in applying their (the student's) beliefs in the attempt to encourage, to console, to steady human souls and to learn from them as well as from failures in attempting to help them." Dr. Cabot "met a group of about a dozen students once a week for two hours and encouraged them to talk and not merely to listen on such topics as: visiting the sick, attendance upon the dying, consolation of the bereaved, advice as to marriage and parenthood, sex problems, misfortunes and the ways of meeting them, drug habits, the problem of the neurasthenic, insanity and feeble mindedness." This applies all the more to the rabbi who would venture into the field of spiritual healing. At the outset most rabbis would, no doubt, be reluctant to enter into this field. They would feel themselves unfit for it by limitations of habit, experience, and knowledge. If however they were equipped for such a task in the school, if the sources of knowledge and the resources of their own souls were made available to them, they would enter into the ministry of spiritual healing with more confidence, more enthusiasm, and the promise of a more blessed fruitage.

Now, how shall we heal? It is this and the next question—"how far may we go in healing?—that constitute the crux, the storm-center, of the entire subject of spiritual healing. Religiotherapy may be effected, or at least attempted, with a very fallacious theology or a very fraudulent technique. Our major objections to certain aspects of the mind-cure movement in our day rest on this very basis. However

given a theology and a technique that are acceptable, there would be no reason for our acknowledging and adopting the practice of spiritual healing. Our own theological principles will, of course, be derived from Judaism. It has already been indicated that if we rabbis vote to endorse spiritual healing, we will need neither to invent a new doctrine nor to appeal to a new God, in the religion of our people. Likewise must the technique be in keeping with our traditions and our present day outlooks. The primary question in technique is how best to put the mind of the patient into the mood of being healed, how to release within the patient forces for healing, how to convert spiritually potential, to spiritually kinetic energy. There must be aroused in the patient first of all faith: faith in an indwelling divine energy, faith in the power of that indwelling energy to heal, faith in the ability of the healer to excite that indwelling energy into action. Without such faith there would be little or no spiritual healing. The patient must be made to feel hope and cheer and strength by energizing the mystic depths within him that derive from, and link him with that goodness at the heart of things which we call God. He must come to trust that, as the sea inundates a field when the floodgate is lifted, so may the divine pour in upon him with freshening and gladdening power if he but open his heart to it. To this end the healer must himself believe that God can heal and save. Best of all if he can testify from his own life that God has healed and saved. He will then speak with an assurance and an authority that cannot but be impressive and beneficent in their effects on the patient. He will rely in his technique first of all on these invisible lines of force that will emanate from his own faith in the plenitude of divine power, from his own mystic contact with the world of the unseen. He will resort to prayer as his most indispensable dynamic, prayer that will be affirmative, assertive, descriptive of the very acts whereby God invades the sick body and soul and renews them with strength and peace. To this end the rabbi will need to use and practice personal prayer more than he is in the habit of doing today. He will magnify the need which already exists among our people, for booklets of prayer and consolation of a high order of merit, and he will become more creative in satisfying that need. He may organize groups in personal religion where, on the basis of a suitable literature and in an intimate way, he may discuss such subjects as the laws of the mastery of one's thinking, the spiritual implications of the theory of the subconscious, the efficacy of faith and cheer and prayer, the use of suggestion and auto-suggestion in the spiritual life—all with a view to making it practical and having it applied to the daily life. He will need also to make his pastoral service more active and intensive. This will become of primary importance. He will need to go more among his people, not by way of mere social calling, but by way of

bringing them, when they cry to him for help, an elevation of spirit, a sustaining power, that comes from contact with the eternal verities. He must make his people feel that he can help them and that they may feel free to call on him when they need his help. If he can create such a state of mind among his people to the point where it becomes a habit and a tradition, he and the religion which he represents will be rewarded with a popular appraisement that will go far to retrieve the apathy of the present day. That all this will be a tremendous strain on the time and the heart of the rabbi, goes without saying. This is a matter however with which the Committee cannot concern itself in this report. Your Committee is primarily concerned to point out the simplicity of the technique required in spiritual healing as your Committee is here expounding it, and its entire compatibility with all that is best in the thought of our day and the traditions of Israel.

How far may we go in healing? Unless at the very outset we assign limits to spiritual healing, we shall expose the practice to an augmenting scepticism on the part of the thoughtful, and to a commercialized charlatanism on the part of the unscrupulous. There are distinct limits beyond which spiritual healing either cannot go or should not go in the present state of knowledge. The first limit is set by medical science. Spiritual healing without the fullest cooperation with medical science will in the long run enfeeble and discredit itself. For that matter the same might be said of medical science insofar as it neglects to make use of the technique and the principles of spiritual healing. The science of medicine needs no eulogy from this Committee. Its achievements surpass the miracles of ancient story. Like a veritable extension of God's healing ministry, it is daily lessening the suffering and the sorrow that come from sickness in the lives of men, wresting precious human life from the very pit of destruction, visioning an era when pestilences and distempers and diseases will have been quite banished from off the face of the earth. To neglect to avail ourselves of the blessed gifts which medicine has to offer is like one who is groping in darkness closing his eyes lest he see the light of the sun. One who practices spiritual healing should refer to the doctor every case that has a physical reference, should, indeed as a rule, demand a prior medical examination before any action on his own part. This cooperation may also take the form of a Body and Soul Clinic like the one operated in New York by Dr. Cowles. From the point of view of your Committee, it would in the present state of knowledge, be blind, if not criminal, folly to treat such diseases, for example, as tuberculosis or cancer by purely spiritual means. The sicker a man is, the more does he need the recuperative efficacy of cheerful, tranquil, trustful states of mind; there is not a physician

who does not understand, and work to, this end: but the more also does the patient need all the skill and the wisdom that have been accumulated and tested by medical science throughout the ages. Sickness, whether it originates in body or spirit, becomes quite invariably an affliction of both body and spirit, and the most effective treatment is as a rule a joint service by both medical science and spiritual healing.

The second limit is set by our very definition of spiritual healing. We have said that spiritual healing consists in setting into effective operation within the patient certain latent forces and sources of power that are best explained by regarding them as linked with that extraordinary reservoir or dynamo of power we call God. It involves a process on the part of the patient that is both conscious and cooperative in the sense that he knows what is going on and, by an attitude of willingness or faith, helps toward the desired end, showing results in proportion to the volume and the exaltation of the spiritual energy thereby generated within him. This would exclude every method or technique of spiritual healing whereby the healing effect is superimposed on the patient from without by means of certain so-called miraculous or divine powers of the healer and quite independent of the state of mind of the one to be healed. According to this viewpoint, a child one month old, or a man utterly unconscious, or one who is being treated in absentia without any knowledge, on his part, ought not to be made a subject of spiritual healing. The healer from without can do no more and no better than to effect a liberation of those subconscious or suprapersonal forces within the patient that will automatically apply themselves to the work of healing, but such liberation cannot be effected without the conscious cooperation of the individual. This would therefore exclude certain healing practices in vogue in our day that throw the door wide open to quackery and miracle-mongery and controversy and rob the entire mind-cure movement of that confidence and authoritativeness which it might otherwise have the right to claim. It is to safeguard spiritual healing from such credulous and counterfeit practices that your Committee is laying so much stress on definitions and limits. It is aware that certain metaphysical or theological implications are herein involved, for example, the efficacy of prayer when offered in behalf of an unthinking child, or an unconscious man. Whether in the given circumstances, God would set aside cosmic purpose in order to heed the prayer of a particular individual, is surely a problem on which this Committee presumes to make no final pronouncement. It is trying to build its interpretations and recommendations as regards spiritual healing on ground as solid as the state of our knowledge can make it. It is trying to offer a program of action that is positive and affirmative and in keeping with Jewish doctrine and scientific reasonableness

without departing either to the right or the left into fields where controversy rages, where one is soon lost in the mist of the unknowable. Avoiding specific reference to certain beliefs and methods in spiritual healing that are familiar to all of us in our environment, we know that we rabbis could not, and would not, accept them. And yet we ought not to permit this to invalidate the principle of spiritual healing or the technique which we might develop in congruity with our viewpoints. It is best therefore to place a limit to our spiritual healing at the line where by means of spiritual suggestion and appeal we aim to arouse or release in a conscious and cooperative individual certain latent spiritual forces that by their very recuperative nature will help to bring him health of body and mind.

Is it not, after all, if we may be permitted a word in conclusion, the great merit of mind cure, or faith cure, or spiritual healing, that it has turned the thoughts of men to the inexhaustible efficacy of religion? Is it not teaching with a most heartening vigor and faith that God is an infinite reservoir of salvation, that we are connected with Him by spiritual pipes and sluices, that by merely turning on the faucet of the right thought we may be flooded with divine good and healing? If we can find a way whereby the God of Sinai can be brought close to the lives of men, not only during the hour of public worship or in the house of the dead, but in the daily grind and disillusionment and agony, is it not only wisdom but duty to follow that way? If there is a genuine therapy in religion, shall we not utilize it 100 per cent? And has not the time come for us to so understand and apply our ancient faith as to give to the generation of our day a fuller knowledge of how intimate and dynamic is the partnership between man and God, how much man needs God and how much God can help man in his need.

Your Committee now begs to condense its opinion into concrete recommendations which it offers to the Conference for debate and indorsement.

1. The Conference holds that Spiritual Healing, defined as the utilization of indwelling divine energies for the healing of the ailments of the body and mind, practiced by a technique that aims, by means of faith and prayer and higher forms of suggestion, to set these indwelling divine energies into action, and limited by the fullest cooperation with medical science as well as by the necessity of the conscious cooperation of the beneficiaries—is in keeping with the principles and traditions of Judaism.

2. The Conference shall instruct its Executive Board to devise ways and means of encouraging the composition and the publication of booklets on Prayer and Consolation for use in our congregations: it shall also take under advisement the publication of a leaflet to be issued periodically and to contain material pertaining to spiritual

healing, such as Bible texts, original prayers, rabbinical excerpts, stories from life, for home use by members of congregations.

3. The Conference shall respectfully petition the authorities of the Hebrew Union College to take under consideration the establishment of a course in Religiotherapy or Spiritual Healing with a view to furnishing its graduates with a more adequate background and technique for their ministry of service.

Respectfully submitted,

For—

RUDOLPH COFFEE,
H. G. ENELOW,
SAMUEL KOCH,
NATHAN STERN,
LOUIS WITT.

Against—

SIDNEY GOLDSTEIN,
EDGAR MAGNIN,
LOUIS NEWMAN.

Favors Recommendations 2 and 3—

MAX REICHLER.

The report was received and the recommendations considered *seriatim.*

A motion to consider the advisability of issuing booklets on prayer and leaflets on healing was referred to the Executive Board.

A motion to recommit the recommendations to the committee for further study was adopted by a vote of 46-13.

DISCUSSION

Rabbi Harris: I was glad to notice that the gathering tonight, beginning in a mood somewhat frivolous to receive what was to be offered to them, moved steadily toward an attitude of greater seriousness and it gradually dawned upon us all that here was a presentation of great importance, important to [redacted] rabbis and important to the community at large.

We have learned tonight perhaps more fully than we had realized before, the great power that religion can exercise in dealing with the physical troubles of the human family, and there was brought home to us and more particularly

perhaps by Dr. Glueck, the great power that religion may exercise, and the great danger that religion may exercise in the wise or the unwise application of this tremendous opportunity, and therefore responsibility.

I think we have all of us had experiences of that kind in our ministry. I, for example, have met many persons calling themselves Christian Scientists, Gentile and Jewish, who had attained an attitude of exquisite serenity, and I had no right, whatever might have been my preconceptions, to condemn a movement that exercised such wondrous power. On the other hand it has also brought to my experience certain tragedies. I was called to officiate within the year at the funeral of a young mother who had died of diphtheria, and I was informed that this Jewish family were Christian Scientists—both the wife and the husband—and when the wife was afflicted with diphtheria, a Christian Science healer was called in; the woman grew steadily worse, and then at the last moment a physician was called and the physician informed them that with the well-known anti-toxin treatment, recognized today, he could have cured that woman *but it was now too late;* she died.

Therefore, in realizing the opportunity that we as ministers may render in healing any of the mental ailments of the men and women with whom we come in contact, we must realize at the same time tremendously our limitations. And since the physician has told us, with all the scientific knowledge, what great aid religion can bring—it becomes our most solemn religious duty to utilize first and to the full—and now I am speaking of purely physical ailments—the results and the enlightenment and the contribution through generations of research of the great medical profession. To ignore those tremendous achievements of medicine, to put them aside and to proceed to treat organic diseases in some mystic way through prayer or persuasion, I say really reaches the stage of a crime.

It is our duty then first to utilize all the discoveries of man to the full, but at the same time see where the phys-

ical reacting on the mental and the mental on the physical, perhaps through the personality of the minister, through the sympathy of the minister, through the cheerful attitude and hopeful suggestion of the minister—he might further aid that towards which medicine has already contributed so much. And we must remember, in going back to the Bible, as many of the Christian Scientists do, telling us that there you have the authority of your own Scripture for healing resorted to through prayer, Moses praying for the healing of Miriam, remember that at that far-off time men used the best they knew, and they used the best they had, and we have no right, and it becomes really a crime to turn our backs upon knowledge since acquired and simply fall back on mysticism. There is where we reach the danger line pointed out tonight as the distinction between magic and spiritual power.

One of the rabbis of our community recently notified the public, or his congregation, that he would be prepared to receive confessions from his congregants and a cry of horror went up, with the implication that this was resorting to a theory of the Catholic Church. Why every minister's study is a confessional of a sort and I am sure to all of you, certainly to the older men, men and women have come and poured out their hearts and their burdens, and perhaps—perhaps you may have helped them. The mere giving them the opportunity to unburden themselves, the mere giving them the encouragement to tell of their difficulties, became in itself a great assistance.

Why is it—and this will be my last word—why is it that many Jewish people have left the Jewish fold and turned in their troubles to what is known as Christian Science? May it not have been that we Jews—the rationalists of history, have been rational to a fault and have not realized sufficiently the value of the mystical in life, and have not come to recognize this larger sympathetic service that we could render by encouraging our people to come to us, by inviting them with the assurance that, in all humility the mere

converse between rabbi and congregants might bring solace to their souls?

Rabbi Rappaport: The hour is late and I shall refrain from any introductory remarks. The practical side has been touched so ably by Dr. Harris I shall simply say a word about the question so far is it concerns Judaism.

I regret very much that our good friend, Dr. Enelow, in trying to point out the history of magic and other kinds of healing, has missed the point. He quoted Rabbi Akiba, but in this paper of Dr. Enelow's as well as in the other papers that I heard, I failed to find a distinct difference between physical and organic healing. Rabbi Akiba protested against organic healing—that was the difference that divided Judaism from Christianity.

There is that classic chapter in Kings about Elisha the prophet, and I need not tell you what he said, you all know it. "I thought that the man will go and touch my hand" and say some abracadabra against it. Instead of this, he told them something very sensible, to go and take a bath to heal himself against that Oriental scourge. And therefore I would say that so far as I am concerned, I would vote most emphatically against the proposition whereby physical healing and mental healing are put in one category.

Rabbi Reichler: I am the only one, I think, on the Committee of the five who opposed the resolution, to be present, there were five to five, because I know Rabbi Leibert's opinion.

I can see no reason why today we should over-emphasize healing, whether it be mental or any other kind of healing by religion. I believe that mental healing is a part of religion, and I even believe in physical healing so far as my personal belief is concerned; I think the difference between Jewish Scientists and myself is merely a difference of interpretation of the first three words in the Bible, "Bereshis bara Elohim," they translate them, "The first is health, therefore we should believe in a God", while I translate it,

"In the beginning God"—good health is a secondary matter —that is the difference between us.

I believe that we are not ready especially as a reform organization, to endorse that kind of practice and although I have the greatest respect for one who is in the movement and who does good work, I believe that we have no right at all to endorse healing as far as Judaism is concerned. I believe in it, but we should not over-emphasize it just because others are doing it. I see no reason why we should have Jewish Science.

Rabbi Ranson: We are not ready to vote on this question tonight. To go to the very heart of this matter: we have not made an intensive study of the philosophic antinomies that are referred to in the last part of the chairman's paper. We need more notes of the kind Dr. Enelow has so graciously presented to us tonight.

I am sure that some of us have been misled by phraseology, by the use of terms and definitions in a manner different than that we as religious specialists have been wont to use them. For example, our honored guest, Dr. Glueck, used the word "religion" in a sense somewhat foreign to what we have in mind. To be more specific, his conception of God does not approximate that which is ours—his conception of God is the deification of the ego—and though I am willing to grant that he may have a much larger idea of God than what was involved in his presentation of a particular problem of the individual here this evening, I feel that as religionists we must insist on a conception of God that emphasizes the fact that God's Spirit is not merely the soul of man.

And if I may refer to our Chairman's paper, to that question which he threw out to us when he said that we must believe that God can help and that God can save; when we contrast that point of view with the end of his paper, where he suggested some of the very antinomies involved in such a belief, for example, the philosophic difficulty of believing that God will interfere with His physical law, that

God will perform miracles, save men who have betrayed every law of science in the manner described by Dr. Harris earlier this evening,—when we consider this evident contradiction in our very Chairman's paper, it seems to me we must realize that we are muddled completely in our thinking and that we have not gotten to the root of this matter at all.

We have made some progress. I remember last year, or maybe it was the year before, when this matter was first brought to our attention, we received it with jeers, almost with hisses. The spirit this evening was a great improvement; we listened reverently, or at least with open minds. And we made some preparation for our discussion, but the preparation is by no means sufficient to allow us to come to any conclusion.

We ought to study this matter another year; we ought to have intensive studies made of the philosophic problems involved; then next year possibly we shall be in a position to take a stand intelligently.

But I hope that unprepared and confused as we have found ourselves to be that we shall not make any credal pronouncement tonight.

Rabbi Charles S. Levi: I think the longer I attend Conferences the more multiplied expertness I will be supposed to gain from my attendance here. We read papers on Social Justice, and it is developed to such a very grave extent that we pronounce a credo immediately, we turn ourselves into a synod making pronouncements of all kinds. We are supposed to become experts on Social Justice over night.

When I attend the meeting here on Spiritual Healing or Jewish Science, I am supposed to become the expert healer immediately—over night. Every new idea that we take up though it is only the prolonged shadow of that which religion in its original purpose meant for us suddenly becomes the discovery of which we are to become the Columbus sailing into unknown worlds and discovering unknown continents all at once.

We, because of that innate characteristic of human nature, namely, the longing for the mystical, are attempting the impossible. We are attempting to make the mystical the real and we are attempting to bring down to earth and make earthly that which is heavenly and divine, and which we can only approximate.

The Jewish mind always sought intelligence, wisdom, understanding, and knowledge, but we need not for that reason immediately make each new idea the pronouncement of the Central Conference of American Rabbis. We always have said we cannot form ourselves into a synod. We are not ripe for matters of this kind; it is not in accord with Jewish tradition; it is not in accord with the genius of Judaism; surely it is not in accord with the preaching of religion to make everything else major and the preacher and his religion minor, and I hope therefore we will vote down the recommendation of the report that we turn ourselves into a synod tonight and pronounce to the world that we have established a healing institution of mankind a la Judaism.

Rabbi Landman: One need not become eloquent to define what should be the reaction of the Conference toward this first recommendation. In the first place I do not believe that any group of men will vote in favor of a recommendation which had an hour for the affirmative side and limited the negative to three minutes, when the report was signed by five for the affirmative and four in the negative, and the negative reports a fifth voted with them, so the action that the Conference will take is reflected by the reaction of the Committee itself.

It is evident that it would be an unwise thing for this Conference to come out with a recommendation of this kind on the premises as they have been presented to us tonight, so I disagree with those who say we are not ready to vote —we are ready to vote, and we are going to vote in the negative.

Rabbi Grafman: Just because I am also of the opinion that the vote is very definitely formulated I arise frankly to ex-

press what I believe ought to be in the record. Speaking, as a young man should, for himself, I want to register the fact that much of value has been received by me this evening. Despite my own readiness to vote down the recommendation, I want to express my appreciation that much has been given us that most of us might not otherwise have been as capable or as ready to put into use in our ministry.

I believe that Dr. Glueck brought to light a very potent thought on the question of the pastoral side of what we call the ministry of the rabbi, and so I want to thank Dr. Glueck for that presentation. I want to thank Rabbi Levy —for I think that his movement will stimulate many of us to do those things we ought to be doing as natural rabbinical duties which otherwise we might omit.

But I believe it would be a very dangerous thing for the Conference to go on record as seeking to formulate something new on this question. I trust, however, that we have been stirred by what has come before us to greater efficiency and that to that extent we shall have gained by these presentations.

Rabbi Felix A. Levy: I cannot help but feel the tremendous contrast between the proceedings of this afternoon when we had a philosophic discussion of Spinoza and Judaism, and this evening when we have listened to these papers and these presentations on faith healing.

I have a great deal of sympathy with the whole movement and like everyone of you have had some experience in my own ministry of men and women who are neurotic and who require the support of religion in a certain definite specific way as has been outlined. But I find myself asking this question: I have striven for years to think my way through into a logical formulation of what Judaism stands for, and I feel that Judaism is consistent, and reasonable all the way through, and that for the normal man, Judaism is a perfectly rational religion.

Now we are going on record, it seems to me, if we endorse or if we adopt this particular recommendation, as stressing

the neurotic element in religion; we are making Judaism abnormal, or we are attempting to cater to the abnormal; if not to the abnormal, to the physically ill. If we endorse this resolution and the spirit of the paper, we are departing, it seems to me, from the main current of the whole Jewish outlook and interpretation of life, and while healing has existed from biblical times through the *Hassidim,* it has never been in the main stream of Jewish thinking or of Jewish interpretation, and was always so regarded by the majority of the thinkers of our people.

Now, if we as a Conference go before the world and give this movement our endorsement it means that we are attempting to formulate our religious dogmas for the sake of the neurotic.

Rabbi Reichler: If you make *kashroth* merely a sanitary measure you will never produce any result. If you make religious healing which is and was a part of religion, merely a psychological thing and not a religious thing, as I know that a majority of our people will do, it will never be effective.

While the whole world is beginning to think of preventative medicine in physical healing, in religion, instead of having Judaism heal people preventatively, we want to heal them directly, but by another kind of medicine, a spiritual medicine.

I believe that Judaism will heal all the mental diseases of our home life and I believe that the name of this Judaism is the Jewish Life, not Jewish Science. The Jewish Life should become a little more Jewish, a little more prayerful, a little more soulful. The Sabbath was spoken of. Let us make the home on the Sabbath Eve a place where the soul should rest—that is what we need.

Of course direct spiritual healing sounds better, just as prohibition sounded better than mere temperance, but temperance is a long way off.

There are two ways, one the short and one the long. The shortest way is to give spiritual medicine, but the longer

way is to have preventive spiritual medicine, that is, true religious home life.

These people are neurotics; but we want to deal with normal life and prevent neurotics, make Jewish life real. Do not talk about it merely in the pulpit, but go on and see if you cannot induce your people, as Dr. Enelow in his wonderful paper said, "Religion is inducement, not compelling." Go and induce the people to live the Jewish life in their homes, that is the only way I can see that we can have mental healing. Let us take the longest way, it is the hardest way but let us work at it and we shall succeed.

Let us not forget: this is not a question of Reform, this is a general question. The Orthodox have spiritual healing, but they do not over-emphasize it.

I would introduce a minority report: Since religion should deal preventatively with spiritual healing, not directly, Resolved, therefore, that the Central Conference of American Rabbis feels that although spiritual healing has always been and is a part of Judaism, it is a dangerous thing to over-emphasize it in the synagog in these days.

Rabbi Foster: We have all been intensely interested in this very impressive presentation of a very important theme and I am sure most of us have utilized what has been described as spiritual healing in our ministry, not without some avail and profit to our people, but I want to urge most sincerely against the adoption of any formulation of our theories because there is great danger in it and it runs counter to the genius of our people.

As individuals we have accepted many different beliefs, but we have been very hesitant about formulating them in official pronouncements. I wish that I had time to stress this point because it is fundamental. We believe in a hereafter, but we do not describe the hereafter; we believe in a God, but we do not put God's attributes into definite formulations; we believe in a great many things which cannot yet be put into positive terms, because human intelligence has not developed to the point of allowing us to get a crystal-

ization that is appealing on a universal basis. The diagnosis is one thing, but the difficulty lies in the cure. The wise doctor has pointed out to us the danger we would encounter if we attempt formally to organize this work of spiritual healing in a professional way. Incidentally, and personally we must take interest in it, and we must do our best to heal the sick, but our professional attitude and duty consist in teaching religion and according to the best evidence presented here tonight a consistent and uncompromising teaching of religion will in itself be the highest form of spiritual healing.

If we go about our duty; clarify Jewish ideas; impressively impart them to our people giving an understanding of our historic position—that will in itself be healing, and we can appeal to that great ideal of our people as the defenders of religion which will make increasingly unnecessary the organization of a system of spiritual healing.

Let us cultivate in our people the idea of personal responsibility—and inspire our Jewish people to know their own powers, their sense of accountability to God, they will be able to heal all the diseases which have been counted or classified as requiring a professional healer, whether he be layman or rabbi.

May I in concluding these remarks say that we can do much to heal our people spiritually if we inspire social workers with this particular point of view? Incidentally we can do a great deal to heal the sick if we encourage the development, the erection and the maintenance of hospitals that will be under expert advice. Thus we can get even better results for our people than by doing it ourselves.

Rabbi Lichtenstein: I do not know the particular phase of Jewish Science you would like me to speak on. I may perhaps say a few words about the way I came to this work.

The problem that was uppermost in my mind was the question of the inroads of Christian Science on Judaism. I read a number of reports of the Central Conference of American Rabbis which protested vigorously in the past

against those who joined Christian Science from our ranks. I have also heard many sermons by eminent rabbis about Christian Science. I asked myself this question: did these speeches and these efforts prevent anyone from going to Christian Science or did they bring back any of our brethren from Christian Science? And to my great disappointment, I found that none was prevented nor brought back from Christian Science.

I therefore thought that it was necessary to do something more practical to prevent this exodus of our people to Christian Science. I studied every possible phase and form of spiritual healing, particularly those of our medieval philosophers. I have also studied Christian Science and also the forms of healing employed by the Hindoos, and I have seen that spiritual healing can be made a part of Judaism as it is a part of other faiths.

Now the thing to do was to start it. I heard many protests from many sides; many rabbis opposed it openly, some privately. I met with many difficulties. I organized it in 1922 and it began to grow very rapidly. I discovered immediately that there was a large field for this work. People came to us for help and to our own surprise they were actually healed, healed from many forms of ailment. It was a great revelation and an astonishment, even to me, but I saw that it actually worked, particularly in cases of neurasthenia marked by physical exhaustion, where an individual though apparently physically strong, yet suffered from physical mental exhaustion; found himself unable to move, to make any effort to concentrate, to remember; suffered from all sorts of fears and in the advanced stages, going into a state of melancholia.

Now I found that in cases of neurasthenia this particular method of healing was exceedingly effective. Neurasthenia is usually the result of hurry and worry; that is to say, the individual has a certain amount of energy; through constant rush, through constant hurry, day after day, with little rest, the nervous system becomes exhausted—so ex-

hausted that he cannot recuperate and he falls into a chronic state of exhaustion. We found, in these cases in particular, the response was remarkable. You must understand that we keep a record of every case.

We had hundreds of cases, I may say thousands of cases who came to us. I shall not say that all of them were healed, but most of them were. This is as a rule the best testimony to the crowd: let us see what this can do—and this actually healed, and the people were very much surprised and our numbers began to grow.

I started it with six people. Now we number in the hundreds and perhaps in the thousands throughout the country. Our literature is sold by the thousands of volumes, and we receive requests by the hundreds every week from all over the country and from many of your congregations—these people belonging to your congregations are requesting literature and help.

During this period we have according to our records reclaimed about five hundred Jewish families from Christian Science and prevented many others from going to it.

The question is, how do we heal? I suppose that would be the next question that you would like to have answered. I am sorry to say that I find myself differing from our honored guest, Dr. Glueck, who is one of our great authorities as to the process of healing or as to the result. Not that I consider him in any way in error, but naturally my point of view as a rabbi must differ from his. I do not believe that suggestion is the real cause or should be the real method in spiritual healing. To us in Jewish Science—now you may disagree with me, and I expect many of you, if not most of you, to disagree with me but at any rate it may be of interest to you—in Jewish Science we believe that the individual is endowed with a dual mind, that is to say he has a conscious mind, a mind that thinks, that plans; then there is another mind—what we call the divine mind, which exists in him but he is not conscious of it. For in-

stance, the process of building or the process of achieving things, of planning things is purely the work of the conscious mind or of the human mind, as we call it in Jewish Science. Then there are more vital processes in the individual of which he is not at all conscious and yet the other mind is the more important. For instance, take the mind that controls his organs, that makes his heart beat, that controls the work of the action of his digestive or respiratory or circulatory system, these are all intelligent processes. This other mind psychologists call the subconscious mind, we call it the divine mind because we find this particular mind attuned in its process and action to the universal mind. In other words the same divine mind that dwells in the stars, that dwells in the flowers, in the wind, in the stream, is also the mind that dwells in man. After all man is a part of nature, he belongs to the very same world to which all the other natural phenomena belong. This mind we call a divine mind because God is One, and saturates all reality including man. In healing we find that this mind is actually doing the healing. Take, for instance, here I have a cut on my hand by accident. There are many recommendations made as to what I should do about it; however, I bandage it and leave it alone, and I find that in a few days it has healed. How? Who healed this for me? I with my conscious mind, the mind that thinks, did not heal this. In fact I have to study it microscopically to see how the healing has been done, but some power has re-united the nerves, reconnected the capillaries, woven a new skin over it and healed it, sent a process of blood circulating over it and healed it. Now some mind, some power in me did it for me; you may call it, as others call it, Nature. Well then you invest nature with intelligence, you invest nature with care, you invest nature with something which you actually otherwise attribute to God, a healing Power in man, a healing power healed the wound; fundamentally there is no difference between the wound on the hand or the wound in the stomach or the wound in the heart, it is the same power

within man, not "suggested" but invoked that does the healing.

In Jewish Science, while we believe in physicians, in fact we recommend the work of a physician, still we do not say that suggestion healed, but we say that prayer healed, prayer is an appeal to the Divine Mind in man, at least an appeal to that mind that heals. Suggestion to us is a modified form of prayer.

For instance, we find in the psalm the affirmative prayer is one of the forms the psalmist uses. He does not say, for instance, " O God in heaven grant me help," he affirms it, he says "The Lord is my light and my salvation;" "The Lord is my Shepherd, I shall not want," it is an affirmation.

In Jewish Science, we employ greatly this method, the affirmative method of prayer. This is only one of our methods. We recognize and I am sure Rabbi Levy also undoubtedly recognizes the efficacy of affirmative prayer. Of course we have more methods besides this. In general I may say this: fundamentally Jewish Science is purely a religious process. We find that our people are sick; that is to say, the rush of life, the tremendous tasks and demands and duties of life are so strenuous that they sap the vitality of the Jewish people. Now medicine never claimed to have any help for a case of neurasthenia except rest, it has never claimed to give any aid to a despondent mind, but through the process of religion these cases are easily corrected.

Rabbi Witt: I am not at all afraid to represent a cause that has become very close to my heart, and that I felt almost to a certainty would be voted down by the Conference. This is not the first time that I have led a cause in this Conference—inasmuch as the Conference has honored me at other times to take up certain matters. One proposition took twenty years for realization before it was adopted by this Conference, and another matter was dragged along for five years before it was finally adopted, and I feel confident in my own heart—whether you vote this down

or not, that this is bound to come and you can do with it as you please.

Now let me say some things about the objections that have been made. It seems to me the Conference has altogether the wrong point of view. We have heard big words about formulation and about creed and all those things. You must understand that the Conference asked your Committee to do a very simple thing: the Committee is not responsible for the assignment, the title of the Committee is The Relation of the Synagog to Mental and Physical Healing. We were to give you an answer: what is the attitude of the synagog to mental and physical healing, and we have done nothing more than to give you an answer; we have not committed you to any program of activity, we have not made a creed, we have made no formulation. You have asked us what the Committee thinks is the relation of the synagog to mental and physical healing and we have told you, that is all.

Now, what have we said? We have said, having in view the background of our environment which of course motivated the appointment of the Committee, we have simply said that when you interpret spiritual healing in a certain way, and we wanted it interpreted in that way in order to clear it of all the things, some of which you have heard tonight, which are very objectionable to us, so we have defined it as we thought it might be defined in terms of Jewish tradition, and we have said in this first recommendation that such spiritual healing is in keeping with Judaism. That is all we have said. We have simply answered a question, and if you adopt this report you have made no creed, you have formulated nothing, you have simply said this: that in answer to the question as to how the synagog is related to mental and physical healing, that when such healing is defined in terms of utilizing certain divine or spiritual religious energies that we have within us, and that can be released by means of faith and prayer that such spiritual healing is in keeping with Judaism, and I cannot

see for the life of me how this Conference can vote down a simple answer to a question that was propounded to the Committee.

I have read a report by the Episcopal Commission. The Christian Church is doing the same thing. It has answered its question in exactly—I might say—the same way that your Committee has answered the question for you. The Episcopal Church is on record as saying the very things that we have said tonight. Now if you do not wish to go on record as saying that there is such a thing as spiritual healing, that there is such a thing as unused power in man, that it is the business of religion to release what religion can release, and when released by faith and prayer it can help a man to live a better and happier and healthier life, then I do not know what is the purpose of religion and I cannot see how such an answer by the Conference of Rabbis can be negated.

Now it has been said, to my utter amazement, that this report and this recommendation is a departure from Judaism. If it is a departure from Judaism then I wish I could be in something else than in the Jewish Ministry. I claim this is the very essence of all that is fine and beautiful in Orthodox Judaism; it is that which haunts those of us who have been raised in Orthodoxy; Orthodox fathers and mothers did not have our rationalistic attitude; to them God was a reality. I tested out this recommendation in New York City last week. I asked a group of Orthodox Jews to give me some of their experiences. They were not *Hassidim*, I know some of them very intimately. One of them told me that his daughter was very ill. He went to the Synagog, he said, and had prayer offered for his daughter. When he came home his daughter said to him, "Papa, I had a dream; I dreamed that my bed was carried to the altar and I began to feel better."

The physician came the following day and although he had held out no hope the day before, he said, "Your child is going to get well."

I have gone into the hospitals; I have heard Orthodox Jews say, "God will help." That is what saved Judaism, it has been that personal attitude to a God who was very, very near, who could heal the sick, who was always present in time of trouble, who was always doing spiritual healing.

What did Yom Kippur mean? When our fathers, not our Reform Jews, but our fathers and mothers, went before God and wept genuine tears and covered themselves with their talithim and their bodies shook with sobs, and with the excess of their piety, they prayed to God to intervene in their fate and in their destiny, and they felt that if their prayer was genuine then God would help—if it were sickness, if it were famine, if it were death, somehow God would help, and it is that attitude that saved Judaism, and that is the only attitude that will save Judaism in the future.

I am moved almost to smile—and if it were not so tragic I would smile—when I hear some of the rabbis say: Let us give the people more Judaism. You have been talking "more Judaism" ever since I have been a member of this Conference. What have you got? You have got nothing out of it because you have gone the wrong way. You are putting out new textbooks and you are giving more eloquent sermons on plays and novels and such things and you are talking before Rotary Clubs and on International Peace, and all those things. They are incidental to religion. The big thing in religion is that a man can feel that he can come to his rabbi and his rabbi can help him and his rabbi should feel that he can help him, and he should not have the attitude that maybe he can and maybe he cannot.

A woman came to me three weeks ago, in the depths of melancholia. I did not know what to do for her. I talked as a doctor might talk—but I wanted to offer prayer for that woman and I wanted that woman to feel that I myself have been helped. I have gone through the period of melancholia, I have been a neurasthenic because of an utter disillusionment with regard to certain things in the Jewish ministry, and the things to which I dedicated my life, and many of

you have confessed to me in past years, and some of you confessed to me last night and the night before, that you are suffering from the same thing. We are hiding these things from the world, it does not do any good to say these things, and we say them to each other, but the fact is that there is many a rabbi who is suffering from a sick soul and his soul is sick because life has meant frustration and disillusionment for him and we ourselves are not helped enough by the God that we preach—God is not near enough to us. I want to close with this thought: I have said that when I took the Chairmanship of this Committee I did not know what I was going to say. I have said I feel that my ministry has been made a futile thing. In large part it can be made a magnificent thing, if we work the right way.

I want to feel in my own heart first that God is my refuge and I am in His everlasting care, and I want to be able to make my people feel that God can be for them a refuge and that all the time the everlasting help can be theirs. And if you will commit yourselves to that attitude and if you will try to do something, you do not need to do it in the way that others have done it who have spoken tonight—I could not do it in that way, I do not know what you will do or what I will do, I want this Conference to say that there is more power in religion than we are utilizing, and I want us then to proceed to utilize that power.

The Conference adjourned.

MONDAY MORNING, JUNE 27th

The Conference was called to order with the President, Rabbi Wolsey, in the Chair. The opening prayer was delivered by Rabbi Harry Margolis.

A responsum on Birth Control, prepared at the request of the Asheville convention by Dr. Jacob Z. Lauterbach, was read by Rabbi Morgenstern. (Appendix K.)

Rabbi Rauch presented a copy of the proposed manual as the report of the Committee on Manual for Proselytes.

DISCUSSION

Rabbi Rauch: When the original manual was drafted the Committee did not feel the need to include a story of the

Jew; the Committee felt that there were any number of manuals or short histories that might be placed in the hands of the proselyte. Some members of the Committee felt that it ought to be included. When the matter came up before the Conference it was rather late and I believe that the vote was rather hurriedly taken and it was decided to have a chapter on the history of our people. Such a chapter has been included. I want to say very frankly that hardly anyone approved of the chapter. Your Committee would like to be instructed as to the desire of the Conference to retain the chapter.

Rabbi Gup: I find that most of the people who wish to be converted to Judaism come from Orthodox or Conservative surroundings, particularly Orthodox backgrounds—I mean that one of the two parties has married an Orthodox Jew. Now that being the case *Kashruth* is exceedingly important in the mind of the person who seeks admission into our faith. It is much more important to such a type of person than matters of theology; it is much more important to such a type of person than the Jewish God idea or unity of God or the omnipotence of God or the election of Israel, and so forth. So much so that such a proselyte desires to know how to conduct a Jewish home in accordance with the laws and teachings of *Kashruth.* They come to the liberal rabbi because they find in a liberal rabbi one who is less arbitrary, less dogmatic, more helpful and more sympathetic than an Orthodox or Conservative rabbi; such a person wants to know how to conduct a Jewish home for the purpose of establishing happier relationships with husband or with wife, or with the family involved.

Rabbi Harris: Instead of there being a chapter on *Kashruth,* I amend that there be a brief chapter as to the distinction between Orthodoxy and Reform, that this be well clarified.

Rabbi Morgenstern: I hope sincerely that neither the motion nor the amendment will prevail for a number of reasons. First, with regard to the amendment, I could conceive of

no policy worse than, when the question of admission of a proselyte comes up, to begin to tell the proselyte that there are two kinds of Judaism—Orthodox and Reform Judaism, and you have to distinguish carefully between the two and determine with which group you wish to cast your life. I can conceive of nothing that would tend more to discourage or to confuse the proselyte, who thinks he or she may be coming into a broad, liberal, tolerant, hospitable religion, to find out that there are such distinctions made, and to immediately get the impression that there are sectarian differences and disagreements.

With regard to the motion, even more do I hope that this will not prevail. Rabbi Gup has said that many of these proselytes who come into the fold are eager to maintain a Jewish home. Since when do we Reform rabbis believe or contend that the essential quality for maintaining a Jewish home is to observe the laws of *Kashruth?* We do not lay that prescription upon our own people and what is a Jewish home for the members of our congregations, what we hold up as the ideal of the Jewish home for the members of our congregations must likewise be the ideal of a Jewish home for those whom we admit into the fold.

If a proselyte comes to a Reform rabbi and wants to be admitted through the goodwill or the good offices of a Reform rabbi, the rabbi has a right to presume that the interpretation of Judaism that is to be given to that convert is an interpretation from the standpoint of Reform Judaism, otherwise despite the seeming lack of sympathy on the part of the Orthodox rabbis, none the less they would have gone or should have gone to the Orthodox rabbi.

Rabbi Wolk: I am sorry I came into the Conference too late to receive a copy of the manuscript. If this manual contains no statement of historic and traditional Judaism it seems to me to be altogether unnecessary to have a special section on *Kashruth.* Why not have what historic and traditional Judaism has said about the Sabbath and Holiday observances and all the rest?

Rabbi Zielonka: As I understand it we are writing a practical book, for practical use for conversion purposes. We are simply trying to deceive ourselves when we say that those who come to us do not know this distinction between reform and orthodox within the Jewish group. They meet people of the various groups, and I feel that if we are going to do justice to the convert and justice to our own cause we ought to have a chapter as suggested by Dr. Harris, wherein we may give the various other disagreements such as the two-day holidays and other little things, and some of the holidays the orthodox observe and we do not, and in that way bring out this question of *Kashruth.*

My own experience has been that it is one of the questions that are invariably asked, and that it must be met, and if we are going to present the problem, let us present it in the right way.

Rabbi Meyer: I was one of those who made the suggestions. I read the manuscript very carefully and I made the suggestion that there be a statement regarding Orthodoxy and Reform because my experience was the same as Rabbi Gup's. Since I have been in the east I have had a great many people come to me and they were people who wanted to marry into families that were Orthodox, and I also made the suggestion that we more definitely state our differences from Christianity and just what our attitude is toward Jesus. I do not know whether there is anything of that in the manual, but I realize that a great deal can be left to the discretion of the rabbi. Perhaps it is just as well that you leave out these things and leave them to the individual rabbi.

It was moved and adopted that the historical sketch which was included in the manuscript sent to the members be eliminated from the manual; that in place thereof there be added a list of books giving the sources where the history can be found.

A motion to include a chapter on Kashruth as well as an

amendment to include a chapter on the differences between orthodoxy and reform were lost.

The Executive Board was authorized to issue the book when ready for the press.

An amendment to the Constitution referring to the office of the Executive Board members who fail to attend meetings, which was offered the previous year, was adopted.

AMENDING ARTICLE III, SEC. 5

A member of the Executive Board who is absent from two successive meeings of the board without sufficient excuse, shall have his office declared vacant by the Executive Board.

It was moved and adopted that the Constitution and By-laws, as amended to date, be printed in the yearbook.

The report of the Committee on President's Message was read by Rabbi Simon.

REPORT OF COMMITTEE ON PRESIDENT'S MESSAGE

To the Central Conference of American Rabbis,

GENTLEMEN: In presenting this report on the President's Message your Committee desires to congratulate the Conference upon the progress it has registered under the inspiring leadership of its President, Rabbi Louis Wolsey. He lays down the gavel of his exalted office, which he has graced for the past two years, with the affection and esteem of his colleagues. To the successful performance of his difficult task he brought the experience of a ripe and beneficent ministry, a wholehearted devotion, a discriminating judgment and a wide sympathy. These splendid qualities breathe through his message, and indicate the sense of consecrated responsibility which always guides him.

Your Committee joins with him in an expression of gratification in the growth of the Conference in the past thirty-eight years. In these wellnigh four decades achievements have been recorded which redound to the glory of Israel. Nor is your Committee unmindful of the fact that, despite the advances in the physical sciences, the growth of general education, the multiplication of synagogs and the development of Jewish learning, "the religious life of Israel leaves much to be desired."

In this connection we draw encouragement from the President's hope that a Jewish renaissance is possible and that its advent is within our power. Such renaissance is dependent upon our constant

and consistent encouragement of Jewish scholars and Jewish scholship. Your Committee, therefore, recommends:

I

(a) That a generous policy of subventions to works of creditable Jewish scholarship be pursued by the Executive Board.

(b) That each of us in his individual capacity not only seek to enrich his own learning, but also stimulate the support of Jewish Seminaries and educational institutions, and make active propaganda for the creation of Foundations which would offer financial support of Jewish scholarly endeavor.

(c) And it further endorses the recommendation of the President that the Executive Board prepare its future programs with special reference to authoritative studies on such vital themes as the God idea, the Election and Mission of Israel, the Efficacy of Prayer, and subjects of similar import.

II

Your Committee endorses recommendation two (II) that a presentation of the Theology of the Union Prayerbook be included in the program for next year.

III

The Conference points with pride to its initiative in securing the presentation of a paper on Social Justice on the program of the Union of American Hebrew Congregations in St. Louis, 1925, and of the latter's adoption of our Social Justice program. In order that this work may be the more fully developed your Committee recommends that a paper on "Judaism and Social Reconstruction" be referred to the Executive Board for consideration.

IV

The recommendation that the Conference give its cordial endorsement to the contemplated creation by the Union of American Hebrew Congregations of a Bureau of Information on Social Justice is approved by your Committee.

V

Your Committee disapproves of the plan to hold a meeting of the Central Conference of American Rabbis in advance of, or in connection with, the biennial session of the Union of American Hebrew Congregations.

VI

We endorse with special earnestness the President's protest against the efforts of a missionary society to convert Jews to Christianity, in connection with the recent Buda Pest Conference.

The attempt to bring Jews into the Christian fold by discrediting Judaism is almost as old as the Church. While the violent methods of the Middle Ages of enforcing its creed have been abandoned in modern times, the determination to lure Jews from their ancestral faith has persisted to this enlightened day. As a reflection upon Judaism, carrying the implication of the inadequacy of its message to the world, we deem it our duty vigorously to resent it.

We would remind the Christian world that Judaism was the mother Faith, that the Church largely owes its Bible and its conception of a spiritual God to the Jew, and that it still gathers inspiration from the Hebrew prophets.

We urge that a positive statement of the adequacy of Judaism for the modern Jew and of the relation of Judaism and Christianity be formulated by the Conference (possibly in the form of a tract) as a part of a campaign of enlightenment for Christian and Jew.

We would also remind the missionary society that we are not unmindful of the present sceptical drift of the modern age nor are we neglecting the religious needs of our own people.

We take this occasion to state that genuine tolerance is shown not by members of one religion seeking to persuade others to forsake their ancestral creed, but rather to aid those of divergent creeds to live up to the highest ideals of their respective religions.

In that spirit the Conference would express its gratification at the growing number of Christian organizations and representative men engaged in promoting good will between Christian and Jew and here declares that at all times it is eager to participate in such commendable effort.

ABRAM SIMON, *Chairman*
RUDOLPH I. COFFEE.
FREDERICK COHN,
SAMUEL S. COHON,
MAX C. CURRICK,
H. G. ENELOW,
MORRIS M. FEUERLICHT,
MAURICE H. HARRIS,
CHARLES S. LEVI,
JULIAN MORGENSTERN,
I. E. PHILO,
JULIUS RAPPAPORT,
JOSEPH RAUCH,
MARCUS SALZMAN,
LOUIS WITT.

The report was received and the recommendations were considered *seriatim*.

A rising vote of thanks was extended to the President.

Recommendations I-III were adopted.

Recommendation IV was referred to the Executive Board.

Recommendation V was adopted as amended.

The resolution—referred to the Committee on President's Message—that the next convention be held coincident with the meeting of the Union of American Hebrew Congregations was referred to the Executive Board.

RECOMMENDATION 2

Rabbi Frisch: In speaking on this subject briefly I am conscious of the fact that there is some danger in one aspect of it.

I can well understand the motives of our President in desiring that the theology of the prayer book be made clear, and I heartily endorse it. On the other hand I for one am not ready to accept the theology of the prayer book in all of its aspects completely and to approve it. I, for one, would like to see the Union Prayer Book Volume I revised again in the near future. I do not mean a hasty revision; I think we ought to take two, three, or five years about it, but there is a wide-spread dissatisfaction with certain aspects of the theology of the prayerbook and I am one of those that share this dissatisfaction; before we canonize that theology I want to have it re-scrutinized and revised and think that the President of the Conference in making his recommendation will not be adverse to that if I understand him correctly; therefore I would like some action taken which will have the revision of the prayerbook in mind together with the statement of the theology. I would therefore move that it be referred to the Executive Board for favorable consideration, with the additional thought that we would like to have them look into the whole matter of the revision of the theology besides.

Rabbi Simon: Isn't that exactly what the Committee has in mind?

Rabbi Frisch: I did not get that from the report.

Rabbi Charles S. Levi: If the study of the theology means the opening up the foundations upon which our prayerbook thoughts are built, it is perfectly natural for us first to know what these foundations are; after that, to begin our reconstruction or revision of the volume of prayer which shall incorporate and embody the ideals of the theology. We are proceeding just with this purpose in view. The next step would be revision of the prayerbook, in accordance with that understanding; so I think we should first study the theology, and then turn to the prayer book revision.

Rabbi Enelow: I am perfectly willing to listen to all sorts of suggestions, but please let us not under this heading go too far afield. It would seem to me that the President had something very definite in mind and that that is what the Committee took action upon.

If in the course of this study various ideas should suggest themselves to the Committee, and on the basis of that study further suggestions came from the Conference, then of course it will be time to discuss them, but as I understand it, the President asked for a thorough study of the theology of the prayerbook which at present we are using. In the course of such a study all sorts of shortcomings might appear. Then I should think it would be time to go into a discussion of the adequacy of the theology of our prayer book and other phases of the subject.

Rabbi Simon: Recommendation V is a special resolution brought on the floor of the convention and referred to this Committee.

Rabbi Zielonka: I recognize the wisdom of the Committee that took this matter under consideration, but I do hope that this matter which I consider vital will not be set aside in this peremptory way. We are facing facts and I think we ought to face those facts so that we can get the best results for the Conference.

First of all, we had at the Cleveland convention, I believe, as many rabbis present as are present at this Conference,

which shows that the Union brings to its meetings a great many of the rabbis.

In the second place, we face the problem where the congregations of America are paying the expenses of their rabbis to the convention and to the Conference and when these two conventions happen in one year, it is very often necessary to make a choice between one and the other and the result is that our Conferences are not as well attended in years when the Union conventions are held as they are in other years.

In the third place, I feel that as proponents of Reform Judaism, we want to bring our message to the largest possible number of people through all publicity channels and meeting as we do, almost regularly in summer resorts during the summer months, we are not doing justice to the cause that we represent if we want to spread propaganda for Reform Judaism. And if we meet in the larger centers at the time or just preceding the time when the Union is meeting and when the publicity is being given to the country at large, we will be adding to the forces that lead to a better understanding of the movement for which we stand.

Taking all these things into consideration together with the fact that more and more each year our men are seeking diversion on the other side of the ocean, and much as many of us would like to be among those able to go, we still miss at this convention men whom we would like to have seen here, I hope we are not going to pass on this in this way. I believe it is a matter we ought to give more thought to. I would therefore move that the matter be referred to the Executive Board for further consideration before we decide upon the question.

The report of the Committee on Responsa was read by Rabbi Rauch.

REPORT OF THE COMMITTEE ON RESPONSA

To the Central Conference of American Rabbis,

GENTLEMEN: During the year just passed the chairman of your Committee received many questions from the members of the Confer-

ence as well as from other people, Jewish and non-Jewish, who were interested in some questions of Jewish law and custom. He answered all questions promptly but briefly. There were among these questions some which required a lengthy discussion and more exhaustive treatment than the chairman could give them during this year. There was, for instance, the question as to the orientation of the Synagog. The chairman answered briefly, that it is not absolutely necessary to have the Synagog so built as to have the main entrance on the west side and the pulpit and the ark opposite the main entrance at the eastern wall. While this has been the rule in European countries, there have also been exceptions to the rule. The chairman begs to be excused for not presenting the full responsum to this question this year. He hopes to present the elaborate responsum on this question to the next Conference, so God will. This report contains only the responsum on the question of letting a non-Jewish contractor building a Synagog do the work on the Sabbath. In addition to this the chairman also presents the paper on the Talmudic-Rabbinic View on Birth Control, which he prepared upon the special request of the Conference.

Respectfully submitted,

JACOB Z. LAUTERBACH.

QUESTION: Is it permissible to let a non-Jewish contractor, building a Synagog, work on the building on the Sabbath?

ANSWER: The Jewish religious law forbids the Jew to do any work on the Sabbath or to have his servant or agent do it for him. The Jew is, therefore, not allowed to hire laborers to do work for him on the Sabbath. He may, however, let out work to a non-Jew and need not concern himself whether the non-Jew does it on Sabbath or not, provided that the non-Jew has the time and could, if he would, do the work on week-days. Since the Jew does not profit by the work being done on the Sabbath, he is not responsible for the non-Jew's choosing to do the work on the Sabbath. For the Jew is not commanded to try in any way to make the non-Jew observe the Jewish Sabbath. In any case, then, where the non-Jew is not a hired laborer, paid wages by the day, week or month, but receives payment for the finished job or contracts to do the whole work and receive payment for the delivered product (בקבלנות or בקיבולת) and not for the hours of labor put in, the Jew may let him do on the Sabbath the labor contracted for. The non-Jew in such cases, having contracted for the job and not for so many days of labor, is his own master and not the servant or agent of the Jew. He may do his work whenever he pleases, and the Jew need not concern himself whether the non-Jew observes the Sabbath or not. For it is not the duty of the Jew to make the non-Jew observe the Jewish Sabbath.

There is only one consideration that might keep the Jew from letting the non-Jew do any work for him on the Sabbath, even when the work is contracted for by קבלנות. This is the consideration מפני הרואים lest other Jews, seeing the non-Jew doing the Jewish work on the Sabbath and not knowing that it was contracted for by קבלנות might suspect the Jew of letting his hired laborer or agent work for him on Sabbath. This might lead to a laxity in the observance of the Sabbath on the part of other Jews. To avoid such suspicion (משום חשדא) the Jew should not let a non-Jew do work for him on Sabbath even בקבלנות when conditions are such as to cause other pepole to think that the Jew for whom the work is done, is violating the Sabbath. Accordingly, therefore it depends on conditions. Where there is no danger that the people, seeing the work done, might think it is done by hired day-laborers, and not בקבלנות the Jew need have no hesitation at all to let the non-Jew do the work for him. Of course, even when there is such danger, one might argue, why consider other people's unjustified suspicions? But the Rabbis did consider the effect of any action of ours upon innocent and ignorant people.

However, R. Jacob Tam (1100-1171) somehow disregarded the consideration for other people's unjustified suspicions and permitted the building of a Jewish home by a non-Jew on the Sabbath, in case the non-Jew has a contract for the work בקיבולת and is not a day laborer (Tossafot Abodah Zarah 21b s. v. אריסא אריסותיה קא עביד.) But another Tossafist, R. Isaac, probably a younger contemporary of R. Tam, decided against R. Tam. His argument was that since it was customary in those days, when building a house, to hire the builders and laborers by the day, people would not know that in this specific case the work was done by the non-Jew on contract, and would suspect the Jew of hiring day-laborers to do work on the Sabbath אבל בבנין בית רגילות לשכור מידי יום יום והרואה אינו אומר קבלנותיה עביד אלא שכירי יום נינהו

(Tossafot Abodah Zarah, ibidem l. c.). This view of R. Isaac has been accepted in the Shulḥan Aruk, Oraḥ Ḥayyim 244. It should be remembered, however, that even according to this view it is only forbidden מפני הרואים or משום חשדא i. e., lest the people seeing the work done on Sabbath, might suspect the Jew of having hired day-laborers. Accordingly, in a country where the general custom is that the work on buildings is done by contract בקבלנות and where the people would not suspect the Jew, it would be permissible to let the non-Jewish contractor build a Jewish home on the Sabbath. R. Ezekiel Landau in his Noda Bijehudah kamma, Oraḥ Ḥayyim no.

12 (Prague, 1776) p. 5a, was inclined to favor such a permission, since, as he says, in his time it was customary in Prague to have all work on Jewish buildings done by contract.

I have so far discussed the law in regard to a private building. In cases of community buildings it is even more to be allowed, since the fear that the people, seeing the work done on Sabbath, might suspect a violation of the Sabbath law (חשדא) does not enter into the question. According to Rabbinic law (cf. Talmud Babli R. H. 24b near bottom of page; also Tur, Yoreh Deah 141 and Shulḥan Aruk Yoreh Deah 141, 4, Isserles note), a community need not fear misunderstanding or suspicion. Since it is a community business and every one knows the true state of affairs and is acquainted with the prevailing conditions, no one will unduly suspect the community of doing wrong.

Rabbi Abraham Abele Gumbiner, a great Polish Rabbinical authority (1635-1683), in his commentary מגן אברהם to Shulḥan Aruk, Oraḥ Ḥayyim 244, 8, therefore, says, that a community should be allowed to have a Synagog built by non-Jews on the Sabbath, if the work is done by contract. He adds, however, that some authorities refused to permit it on the following grounds: Since the non-Jews do not let any person do any public work on their Holiday or Sunday, it would be a disgrace, a sort of חלול השם if we would permit work on our buildings to be done on our Sabbath.

ואם כן היה נראה להתיר לבנות בית הכנסת בשבת בקבלנות ומכל מקום ראיתי שהגדולים לא רצו להתירו כי בזמן הזה אין הגוים מניחין לשום אדם לעשות מלאכת פרהסיא ביום חגם ואם נניח אנחנו לעשות איכא חלול השם.

In other words, it would be a disgrace because it would look as if we do not care for our Sabbath as much as others care for theirs. This is a rather poor argument, and Rabbi Akiba Eger in his notes on the Shulḥan Aruk ad loc. rightly remarks, that he cannot see any disgrace in our not imitating other people by forcing our Sabbath upon others. He says:

ובעיקר הדבר נראה לפי עניות דעתי דאין בזה משום חלול השם במה דאין מניחין הגוים לשום אדם לעשות מלאכה

And we, today, who object strongly to other people's seeking to force Sunday laws upon us, certainly cannot consider it disgraceful to refrain from forcing other people to observe our Sabbath. Since the law does not forbid us to give out work to a non-Jew בקבלנות we need not consider that some people might think that we do not care for our Sabbath as much as others do for theirs. R. Jehudah Ashkenazi (first half of the 18th century) in his commentary באר היטב to Shulḥan Aruk Oraḥ Ḥayyim ad loc., declares that if there is any

apprehension, that by refusing to let the non-Jews work on our Sabbath, the building of the Synagog might not be able to progress or be carried out, we should not insist on the work being done on week-day only, and we should allow the non-Jewish contractor to proceed with his work on the Sabbath. The same opinion is held by Zebi Hirsch Zamosz (1740-1807) in his responsa תפארת צבי quoted in Shaare Teshubah ad loc., though Zamosz suggests the device of a fictitious sale of the building to a non-Jew שטר מכירה which, of course we cannot at all consider.

Solomon Jehudah Rappoport in his responsum published in בית תלמוד II, (Wien, 1882) pp. 354-355, also hesitates to forbid a Synagog to be built on the Sabbath by non-Jews. After a rather lengthy discussion he finally arrives at the following decision: If there is an absolute need of the new Temple, it is to be permitted. If, however, there is no absolute need for it, i. e., if the congregation has a house of worship, but merely wants to have a better, more convenient, and more beautiful Temple, then we should first make all efforts to arrange with the contractors, even at the risk of additional expense, that they do not work on it on the Sabbath. If this cannot be done, at least let no one, representing the congregation, be seen there on the Sabbath supervising the work or watching the laborers.

I think that this decision of Rappoport should be followed in your case. Since it is a matter of sentiment more than of Law, you should make all efforts to arrange, if possible, not to have the work done on the Sabbath, even if it should involve an extra outlay on the part of the congregation. I make this decision with great hesitancy because my sentiments are against giving the permission, but I must in truth state that the Law does not offer any serious objection to it.

JACOB Z. LAUTERBACH.

The report was received and ordered printed in the Yearbook.

It was moved and adopted that the Executive Board be empowered to frame a letter to be sent to congregations calling their attention to this phase of the Sabbath question in the erection of a synagog and that it is the opinion of the Conference that work be suspended on Sabbath and holy days if it can be done without hardship to the working men.

A round table on The Curriculum of a Liberal Rabbinical Seminary was led by Rabbi Abram Simon. The discussion was participated in by Rabbis Benjamin Friedman,

S. Felix Mendelsohn, Simon Cohen, Leon Fram, Maurice H. Harris, Charles B. Latz, Isaac Landman, Albert G. Minda, Julian Morgenstern, and Joseph Stolz.

The report of the Committee on Resolutions was read by Rabbi Lefkowitz.

REPORT OF THE COMMITTEE ON RESOLUTIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Resolutions respectfully submits the following report:

I

Whereas we are reliably informed that on June 20, 1927, three Jewish Internes of the Kings County Hospital were victims of a hazing attack by six non-Jewish Internes, and

Whereas, this evidence of anti-Semitic hostility in a city-owned institution is especially reprehensible, and shocks the sensibilities of well thinking men and women of all denominations, and thus interferes with the orderly progress of good will in our national life,

Therefore, Be it resolved, that the Central Conference of American Rabbis in session assembled condemns this recent outbreak of ill-will and commends Mayor Walker for his prompt action toward a full investigation of this unfortunate incident.

ABRAM SIMON,
FREDERICK COHN,
JULIAN MORGENSTERN.

Your Committee recommends the adoption of this resolution.

The recommendation was adopted.

II

Resolved that the Executive Board consider the advisability of collecting and publishing a volume of sermons under the direction and authority of the Conference.

JOSEPH STOLZ,
ABRAM SIMON,
DAVID LEFKOWITZ,
MAURICE H. HARRIS,
H. G. ENELOW,
MARCUS SALZMAN.

Your Committee recommends that this resolution be referred to the Executive Board for favorable action.

The recommendation was adopted.

III

Whereas Professor George Foote Moore of Harvard University has recently published his excellent work on Judaism in the First Centuries of the Christian Era, and whereas the book is an outstanding achievement in its particular domain of learning,

Be it resolved that the Central Conference of American Rabbis express to Professor Moore its profound appreciation for this scholarly achievement.

H. G. ENELOW,
FELIX A. LEVY,
SAMUEL S. COHON.

Your Committee recommends the adoption of this resolution.

The recommendation was adopted.

IV

We, former students of the late Louis Grossman, feeling keenly the loss which his death occasioned in American Israel, and desiring to a make a public declaration of personal affection in which we hold him and of the large influence which he wielded in preparing us for the ministry and in the shaping of our religious thought and life, and the presence of so many of his pupils at this Conference, inspiring us to seize this opportunity of recording an added expression of the high regard in which we held him as rabbi and teacher,

Therefore, be it resolved that the incoming Executive Board be requested to dedicate the forthcoming Year Book of the Central Conference of American Rabbis to the memory of Louis Grossman with a suitable inscription, if such action is customary.

JULIUS MARK,
LEON FRAM,
HENRY J. BERKOWITZ,
IRVING F. REICHERT,
EUGENE MANNHEIMER,
SAMUEL SCHWARTZ,
JACK H. SKIRBALL,
HARVEY E. WESSEL,
BENJAMIN FRIEDMAN,
ALVIN S. LUCHS.

Your Committee recommends the adoption of this resolution as above amended by the Committee.

The recommendation was adopted.

V

Whereas the Hebrew Sheltering and Immigrant Aid Society of America (HIAS) in conjunction with the Jewish Colonization Asso-

ciation and Emigdirect has undertaken the work of aiding Jewish settlement in Argentine, Brazil, and such other countries that will admit Jewish emigrants, by educational work in language, craftsmanship, and agriculture in European lands as well as in the giving of temporary shelter and aid in securing employment and the granting of loans to immigrants in their new homes,

And whereas the great importance of this work among our people is evident and well known to all who are acquainted with the status of the Jew in various lands,

Be it resolved that we, the Central Conference of American Rabbis, endorse this activity of the above mentioned organizations and that we urge upon the American Jewish public the fullest support of the appeal for funds.

EDWARD L. ISRAEL,
FERDINAND M. ISSERMAN,
VICTOR E. REICHERT,
H. G. ENELOW,
MAURICE H. HARRIS.

Your Committee recommends the adoption of this resolution.

The report of the Committee was adopted.

VI

Resolved that the Central Conference of American Rabbis congratulates Rabbi Zirelson on his courageous defence of the human rights of our Roumanian coreligionists.

F. M. ISSERMAN,
VICTOR E. REICHERT.

The Committee recommends the adoption of the resolution as above amended.

The action of the Committee was confirmed.

VII

Whereas the tradition of conducting confirmation exercises on the festival of Shabuoth has meant much for the preservation of this meaningful holiday, and

Whereas, there is a pronounced tendency to transfer these exercises on other days which have no Jewish historical associations, thus undermining the festival of Shabuoth and also opening the way towards the transference of the observance of other holidays to more convenient days,

Be it resolved, that we, the Central Conference of American Rabbis, in convention assembled, urge that these exercises be conductd on

Shabuoth, the day historically associated in Reform Judaism with the induction of the youth into the Faith of Israel.

ALBERT S. MINDA,
JULIUS MARK,
LEONARD J. ROTHSTEIN,
EDWARD L. ISRAEL,
HARRY S. MARGOLIS.

A majority of the Committee recommends the adoption of this resolution.

Motions to lay on table and to refer to the Committee on Responsa were lost. The resolution was adopted.

VIII

The Sacco-Vanzetti case has become a matter of national and international notice. So much doubt has arisen concerning the guilt of these men that the infliction of any penalty without further investigation would be, in the eyes of millions, a serious miscarriage of justice.

The governor of the Commonwealth of Massachusetts has, at this time, the grave responsibility, not only of safeguarding the sanctity of two lives, but also of sustaining our American traditions of justice and honor,

Therefore, we, the Central Conference of American Rabbis, in convention assembled at Cape May, N. J., in the spirit of loyalty to principles of justice and fair dealing, respectfully commend Governor Fuller for his inquiry, already begun, and are confident that he will pursue a full investigation under such powers as are given him by the laws of the Commonwealth of Massachusetts, to the end that the innocence or guilt of Sacco-Vanzetti be more clearly and fairly established.

EDWARD L. ISRAEL,
L. ELLIOT GRAFMAN,
F. M. ISSERMAN,
HENRY J. BERKOWITZ,
EPHRAIM FRISCH,
RUDOLPH I. COFFEE,
MAX C. CURRICK.

Your Committee recommends the adoption of this resolution.

The recommendation of the Committee was adopted.

IX

In view of the high scholarly character and value of the Compendium of Jewish Biblical Commentaries entitled "Torah Shelemah" by Rabbi M. Kasher, we ask the Central Conference of American Rabbis

to give its hearty endorsement to this work and to express this endorsement practically by an immediate appropriation of One Hundred Dollars ($100.00) to further the publication of Vols. I and II, and a further appropriation of Fifty Dollars ($50.00) per volume upon the appearance of each subsequent volume.

JULIAN MORGENSTERN,
CHARLES S. LEVI,
JOSEPH STOLZ.

Your Committee recommends that this resolution be referred to the Executive Board with favorable recommendation.

The recommendation was adopted.

X

Whereas, in the past few decades with the advance of medical science, society has become aware of the human misery and social waste resulting from marriages where either or both parties were diseased, and

Whereas, the members of the Conference are called to give the blessing of religion on all marriages whether the candidates are physically fit or unfit, and

Whereas, frequently marriages have been consummated where either party was ignorant of the disease of the other,

Be it resolved, that this Conference urge its members to foster education leading to legislation in their respective states that shall require a certificate of health from a reputable physician before marriage may be consummated.

EUGENE MANNHEIMER,
F. M. ISSERMAN,
VICTOR E. REICHERT.

Your Committee recommends the adoption of this resolution as above amended.

The recommendation was adopted.

XI

Whereas, the tendency towards compulsory military training in our schools has gained considerable impetus since the World War, and

Whereas, such compulsory military training stresses war psychology and is conducive to an atmosphere of militarism in the schools and on the campus,

Therefore, be it resolved, that the Central Conference of American Rabbis in convention assembled at Cape May, N. J., does hereby protest against this militarization of our schools as undesirable and

as subversive to the promotion of peace and good will which have characterized our American traditions.

EDWARD L. ISRAEL,
EMIL W. LEIPZIEGER,
LOUIS BINSTOCK,
CHARLES B. LATZ,
DAVID LEFKOWITZ,
HARRY S. MARGOLIS,
HENRY J. BERKOWITZ,
ALBERT G. MINDA.

Your Committee recommends that this resolution be referred to the Executive Board for careful rewording.

The resolution as reworded above was adopted.

Respectfully submitted,

DAVID LEFKOWITZ, *Chairman*
SAMUEL J. ABRAMS,
SAMUEL BAZELL,
SIMON COHEN,
BERYL D. COHON,
HENRY M. FISCHER,
LEON FRAM,
JULIUS FRANK,
SAMUEL M. GUP,
BERNARD HELLER,
EDWARD L. ISRAEL,
CHARLES B. LATZ,
JOSEPH LEISER,
HARRY LINFIELD,
ALVIN S. LUCHS,
WOLFE MACHT,
EUGENE MANNHEIMER,
HARRY MARGOLIS,
JEROME MARK,
FELIX MENDELSOHN,
ALBERT MINDA,
MARVIN NATHAN,
IRVING REICHERT,
MAX REICHLER,
GEORGE ZEPIN.

The report was adopted as a whole.

An appeal in behalf of the Pro-Falasha movement was made by Rabbi J. Max Weis and at its conclusion a motion was made and carried that a committee of seven be appointed to cooperate with the Pro-Falasha committee.

The president named on the committee Rabbis Isaac Landman, Henry Cohen, Solomon Foster, Ephraim Frisch, Joseph Rauch, William Rosenau and Joseph Stolz.

The report of the Committee on Nominations was read by Rabbi Frisch.

REPORT OF THE COMMITTEE ON NOMINATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Nominations begs leave to make

the following report:

President, H. G. Enelow, New York City.
Vice-President, David Lefkowitz, Dallas, Texas.
Treasurer, Morris Newfield, Birmingham, Ala.
Recording Secretary, Isaac E. Marcuson, Macon, Ga.
Corresponding Secretary, Joseph L. Fink, Buffalo, N. Y.

EXECUTIVE BOARD
1927-1929

Fisher, Henry M.	Simon, Abram
Israel, Edward L.	Witt, Louis
Leipziger, Emil W.	Wolsey, Louis

REPRESENTATIVES ON BOARDS
OF THE
UNION AMERICAN HEBREW CONGREGATIONS

Tract Commission
Three years,
Feuerlicht, Morris M.

Board of Managers, Synagog and School Extension
Three years, 1928-1930

Berkowitz, Henry J.	Tarshish, Jacob

Religious Education
Three years, 1928-1930

Enelow, Hyman G.	Heller, Max

Koch, Samuel

The report of the Committee on Nominations was unanimously adopted, and the Secretary was instructed to cast the ballot for the officers, members of the Executive Board and the Conference representatives nominated in the report.

CLOSING REMARKS

President Wolsey: Gentlemen, we have come to the close of a very remarkable Conference. I have been a member of the Conference for twenty-seven years. I believe that I have attended twenty-four out of the twenty-seven Conferences; I have attended very marvelous Conferences, Conferences that have thrilled and exalted me, but I do not recall a single convention of our organization that has been so replete with such a fine spirit, that has been so exalting and so exhilarating and so helpful and so noble-minded as this par-

ticular session of the Conference. The spirit has been remarkable, and there has been a fine spirit of comradeship throughout every moment of the Conference.

I have been tremendously inspired by every minute of the entire session. I am sure that when we go back to our homes we will take with us a memory of a wonderful experience and of a very beautiful inspiration.

It has been for me a remarkably difficult year. It has been a year in which I have personally attempted to adjust myself to a new situation, it has been a year of hard work and of many experiences. In connection with that I have had the responsibility of presiding over the affairs of the Conference. As I have said to you already, I do not lay down the gavel with reluctance. I know that I shall be relieved of the worry of the administering of the affairs of the Conference; but I have been privileged—highly privileged with close contact with the affairs of this organization. One hardly realizes what a splendid organization it is. Of course there have been men in the Conference who have not risen to the highest ideals of service, to be sure, but most of the men of this Conference are God-intoxicated men, men who have rendered beautiful service to the religious character and life of our communities in Israel.

As I look over this Conference I realize that it is after all the most influential Jewish organization in our American life; it is national in every way. At this very Conference men from Boston and men from Oakland and from El Paso and from New Orleans, yes, even from London itself, have come together to discuss the religious affairs of Israel, and these men are influences in their congregations and in the moral and civic and the religious life of the communities which they serve.

One can hardly measure or gauge what are the possibilities of the Central Conference of American Rabbis. When Dr. Wise founded it I do not believe that he, even he, master prophet that he was, could conceive of what would result from the organization of these rabbis in Israel. They are a

blessing to their communities and they are a blessing to America.

And now, Dr. Enelow, it is my privilege and it is my pleasure in the name of this Conference over which I have had the joy of presiding, to turn over to you this gavel of office.

You are succeeding a group of men who have given their lives and thoughts to the Conference and you are to preside over a group of men who have consecrated their all to the religious well-being of American Israel. I pray that God may bless you as you guide and guard the affairs of our Conference and that the God of Israel may be with you in every thing that you do.

We welcome you to this high office; we welcome a man whom we respect and whom we love for his character, for his consecration and for his scholarship, and we know that in your hands the affairs of the Conference will be nobly and resultfully safe-guarded.

Rabbi Enelow: After these beautiful and stirring remarks made by our beloved President, it would be futile for me to try to say anything. All I feel I must say is that while I have been a devoted member of the Conference ever since I entered the ministry, it was never my wish and certainly not my hope that I should be called upon to fill this exalted office.

When two years ago you were so kind as to elect me to the vice-presidency, I could not help but accept it, as I valued the expression of good will and, if I may say, affection which that step on your part betokened, and at the present moment it is also out of a heartfelt regard for the indication of your friendship and devotion that the election to this office means that I feel in duty bound to accept it and I do accept it with profound gratitude, both to you and to Providence.

I assure you that I feel it will be a very hard task for me to live up to the high record set by the President of this Conference and by his administration. As I take the mantle

of his leadership, I only hope that I may be granted part of that spirit of wisdom and sympathy and patience which he displayed in the affairs of the Conference throughout the years of his administration, a wisdom of administration which often I have marveled at, and admired. I shall try to do my very best in exercising the functions of this high office, and I only hope that you will give me all the assistance that you possibly can render, for it is only with your help that I can hope to make some sort of a success of the administration, the leadership of which you have so kindly entrusted to me. I thank you for this token of your loyalty; I congratulate the outgoing President and his fellow-officers on the work which they have been able to do; I congratulate you on all that you have enjoyed at this convention of the Conference, and I hope that each and every one of you will have a very happy summer and many, many more years of usefulness, of service, and of happiness.

The closing prayer and benediction were pronounced by Rabbi Morgenstern. The session closed with the singing of the Star Spangled Banner and *En Kelohenu* by all the members of the Conference.

The Conference adjourned *sine die.*

APPENDIX

A.

MESSAGE OF THE PRESIDENT
TO THE
THIRTY-EIGHTH ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS

The Central Conference of American Rabbis meets in thirty-eighth (כחי) Annual Session, as Judaism's oldest and largest rabbinical body, and yet as youthful and as free as in the day when it was born of the spirit of Isaac M. Wise, in the city of Detroit, July 9, 1889. Our session number, thirty-eight, suggests the unabated strength of our Conference. As Caleb says to Joshua, "I am as strong this day as I was in the day that Moses sent me; *Kechoḥi oz uchechoḥi otoh.* As my strength was then, even so is my strength now to go out and to come in." (Joshua XIV, 11).

Twenty-nine rabbis assembled at the preliminary and inaugural sessions, of whom the following are, thanks to God, still with us: Max Landsberg, Charles S. Levi, Maurice Faber, David Philipson, Tobias Schanfarber, Emanuel Schreiber, Edward N. Calisch, Samuel Sale, David Davidson, Joseph Stolz, Max Heller and Joseph Silverman. *Serus in coelum redeant.* Of those who attended the session, nineteen have gone to the Academy on High: Israel Aaron, Henry Berkowitz, Louis Grossman, Adolph Guttmacher, Sigmund Hecht, Isidore Lewinthal, Michael Machol, Sigmund Mannheimer, Lippman Mayer, Moses Mielziner, Adolph Moses, Isaac S. Moses, N. Rosenau, Max Samfield, Isaac Schwab, Solomon Sonnenschein, Moritz Spitz, Isaac M. Wise, and Samuel Wolfenstein.

They builded with the wisdom of seers, for they were men of Jewish vision who, like their prophetic forbears, knew

that what they had there created was of the spirit of Israel's immortal hopes, and that the tomorrow was securely in the lap of their own constructive day. We are their heirs, and we labor with the same love of the faith as animated them. Some of us were their pupils, and we have labored in God's vineyard, praying that the mantle of these Elijahs has fallen upon the shoulders of a generation that carries on, unconquered and undismayed. But the times have changed and we with them.

In his inaugural message at the first Conference, Dr. Wise said, "The spirit of Judaism is the essence of universal religion, the future religion of mankind, as its rays of light are now the underlying principles of the civilized world's religious systems." Again, "The development of Judaism signifies the liberalism of its universal spirit from all antiquated, meaningless, tribal, merely national and merely local paraphernalia . . . . . and to provide forms and institutions for the manifestation of the spirit which are at least approximately universal." And Dr. Wise declared himself for the authority of the Conference. "The united Rabbis of America have a right to declare and decide, anyhow for our country, which of our religious forms, institutions, observances, usages, customs, ordinances and prescriptions are still living factors in our religious, ethical and intellectual life, and which are so no longer and ought to be replaced by more adequate means to give expression to the spirit of Judaism and to reveal its character as a universal religion . . . . . The Conference is the lawful authority in all matters of form."

In these thirty-seven years, many changes have taken place in the life of Israel. A tremendous immigration from Russia, numbering nearly a million souls—the greatest exodus in Jewish history—had taken place; the Dreyfus trial, and the Russian pogroms had revealed the insecurity of the Jew's position; the Zionist movement was born. The Jewish Religious Union had been founded in London, (1901); the Jewish Encyclopedia was compiled; the new

English version of the Bible (1917) had been published; the Great War had been waged; the protocols of the elders of Zion had been forged and distributed to the war-torn, war-tired and suspicious world. The fight against immigration had gradually won its point. The British mandate for Palestine had been proclaimed officially, and America had passed through the waves of Nordicism and Ku Kluxism. With all of these historic phenomena, Judaism had to deal, and to make its necessary adjustment, and though the floods had not engulfed us, Jewish thought was not altogether unaffected.

We meet in a day when the cause which we represent is subject to the earnest solicitude of every reverent student. The Conference does not negate any of the principles announced throughout the thirty-eight years of its history, but it has not ceased to wonder whether the heritage to which we have been unwaveringly loyal has had from Israel the same attachment as in those days when religion was battledored between the devotion of the immigrant, the economic motive, and the growing spirit of and demand for free inquiry.

Despite the multiplication of synagogs, the extension of a thorough-going policy of education, the development of the social life and service of the synagog, the creative work of Jewish scholarship, the addition of another rabbinical seminary of liberal tendencies—the religious life of American Israel still leaves much to be desired. The struggle of the synagog to resist indifference and to awaken a more deepfelt interest, is still obvious to even the superficial student of Jewish life. The problem of a lack of responsiveness of the Jew to religious appeals, the apparent growth of irreligion in Jewish life, the multiplication of materialistic philosophies, the disheartening and perplexing secularization process, the illiberality of the Jew in religious and educational causes in inverse proportion to his generosity to philanthropic appeals, the general ignorance of what is Jewish thought, where there is not outright antagonism to

all that for which the synagog stands, the despiritualization of Jewish life, and the general misapprehension and misunderstanding as to what is the content of the Jewish religion —all this must give pause to the group of men who have consecrated their lives to the religious significance of our common Jewish heritage. A palatial synagog does not anesthetize us into forgetfulness of what is the spiritual health of the Jew. A crowded synagog does not beguile us into the easy conviction that these people have come with hunger for the word of God. Rabbinical popularity is not always a form of piety.

I cannot remember the time that this plaint was not on the lips and in the heart of the rabbi. So long as the rabbi is devoted to his cause and dedicated to Jewish ideals, so long will he be sensitive to the yawning difference between his own consecration and his people's irreligion. Were our people prophets, there were no need of a Moses or a Joshua. It is just because our people are not altogether amenable to religion's appeals, that the rabbi and his Cause are needed. And, on the other hand, if there were general and widespread antagonism to the rabbi, and to the heritage for which he stands, it is possible both would have disappeared long ago. Some people object to the things they favor in order that the things they favor may be strong enough to refute their objections. Israel Abrahams says in his monograph on *Judaism*: "Judaism is the great upsetter of the probable. Analyze a tendency of Judaism and predict its logical consequences, and then look in Judaism for consequences quite other than these." Already in Isaiah, Assyria is called the rod of God's wrath. And it is possible, too, that we are the guardians of an ideal which may some time be the lodestar of Jewish life. We are saving it for future generations. As the Midrash has it: "The angel called out twice—once that Abraham might hearken; and again for the generations yet to be."

Some succumb to the discouragement of the moment; some cannot hold on to their ideal, and they bid the profes-

sion farewell. Perhaps they are more honest than those who ballyhoo the people into a synagog as though it were a side-show, or use the profession as a spade with which to build themselves a monument; or over-activize the newspaper reporters into headline publicity; or so regard their profession as a ladder to personal prominence that they cannot regard with patience the well-earned distinction of the competent and the self-forgetting. And one of the most poignant evils in our professional life is the irreligious jealousy and bickering and animosity which degrade the calling, and serve as "an opening of the mouth" for those who seek causes for disrespect for the rabbinate and religion.

A devotion to Israel, a suppression of all self-seeking, a disregard of material motives and worldly ambitions, an unwavering fidelity to the spiritual health of Israel, and an unflagging industry in the search for Jewish truth, should solve the most of the petty difficulties of our ministry. "Great peace have they who love Thy Law."

To be sure, there is the group that segregates Israel into "rabbis and intellectuals," as though the rabbi were unlearned, and the intellectual were such because of his antagonism to the rabbinate. We need not plume ourselves on our virtues. We can afford to let the proud boast himself of his strength. Our answer must be that "he that glorieth should glory in this, that he understandeth and knoweth Me, that I am the Lord who exerciseth mercy, justice and righteousness in the earth." The rabbi knows that the only wisdom is the fear of the Lord and to depart from evil. The so-called intellectual who rejoices in the magic of Philistine and self-created labels, may call himself by all manner of self-bestowed compliments—but the judgment is of the Lord.

This is a conference of American rabbis, and as such we are specialists in Jewish life. Our chief solicitude is our religion. Whatever the interpretation or the activity of others (and we have always had parties in Israel) our chief function is the preservation and the teaching of our religion. We

hold to the belief that no matter how devotedly the life of the Jew is concerned with secular and philanthropic interests, our chief—nay, our sole—task is the furtherance of our religious life and the development of Jewish thought. Let those who seek power meddle with secular movements, and strive to identify religion with the objects of their political ambitions. Let those who will, convert their pulpits into lecture platforms, devoted to every novelty and every sensation. The answer of our Conference is "As for me and my house, we shall serve the Lord.'" Let those who seek fame, find it not in the jealousies and the asperities that shame the profession, but in the practice of righteousness, the awakening of their people's conscience, in the love of peace and the pursuit of peace, and the bringing of humanity closer to the Torah.

THE JEWISH RENAISSANCE

In facing the task of awakening the religious conscience, we have passed beyond the obsolete stimulus of anti-Semitism to provoke our people into religious commitments. Thank God, the fever of Jew-hatred is passing from the souls of the nations. The problems of life are too manifold and too complex to resort to the scapegoat method of finding a solution. The difficulties of civilization are gradually being faced by scientific approach, rather than by the method of hate. Animosity never disentangled the knotty issues of human society. We Jews have too long revelled in the curious luxury of self-affliction and in the satisfaction of self-pity and the memory of martyrdom. The frontiers of anti-Semitism are melting away before the onward progress of civilization. Not that areas like Rumania are free from the unconscionable attacks of the malicious and the prejudiced; not that the salons of the socially chosen have been purged from the bias born of narrow tribal loyalties, but that the growth of democracy is making it quite impossible for racial or religious antagonism to flourish. Perhaps too, the liberalizing tendencies of modern life, the rational attitude toward ethical and theological questions, and the growing

consciousness of social interdependence have pushed the problem of religious rivalries into the limbo of historical absurdities. The last great effort of an artificial and crude American anti-Semitism has fallen, defeated and helpless, before the walls of common sense and ideals of social peace. Religious animosity born of ecclesiastical ambition for political power, is perhaps an obsolete issue in this democratic republic. The future belongs to a thorough-going and courageous liberalism, and the rabbi who resorts to frequent attacks on anti-Semitism, is using a dead issue as a refuge for mental poverty. Anti-Semitism where it exists is to be met not by counter attacks and a perfervid chauvinism, but by a normal Jewish life and an understanding of what are Jewish values.

The time has come for a creative life in American Israel—a creative life that is stimulated by our own riches of the spirit, and by our own faith in the potentialities of the Jewish genius. To our country have journeyed many of the precious literary treasures of Old World Jewry. The Jewish center of inspiration has gravitated to our own shores and the time is ripe for accelerating an American Jewish scholarship. The need for adult instruction in Jewish thought is becoming more and more obvious. Gradually we are becoming conscious of the need of carrying our Jewish gospel to the adult life of our congregations. As a modern writer puts it—"it is the adult who must be released from his provincial mindedness, his animistic prejudices, his narrow customs, his obsolete habits." The groups in Judaism that are learned in so many a secular science, and art and history, is abysmally ignorant of the well springs of Jewish thought and life. The liberalism of which they boast is looked upon as an inspiration for secular and non-Jewish disciplines, and the curious prejudice is rife in so many otherwise worthy and even distinguished minds, that Judaism is illiberal and hopelessly fundamentalist.

Here we have the opportunity for a new renascence. The time has come for our Conference to give to a Jewish schol-

arship, that has kept pace with the newer discoveries in biology, psychology, philosophy and history, such studies as the God-Idea, Judaism and the Doctrine of Evolution, the Election of Israel, the Efficacy of Prayer, the Doctrine of Immortality, Jewish Ethics, the Authority of the Bible in Judaism. Too long have we left to Christian scholars the task of writing our own love-letters, as Dr. Schechter puts it. The *magnum opus* of Professor G. F. Moore on "Judaism" already points a moral to Jewish scholarship, which we shall neglect only to the hurt of Israel.

I therefore recommend to the Conference that it instruct the Executive Board to prepare its future programs
I with special reference to those needs in our religious life. Authoritative studies of these vital themes constitute a crying need for a vigorous program of adult education and enlightened pulpit utterance.

THE UNION PRAYER BOOK

The last Council of the Union of American Hebrew Congregations revealed a disconcerting attitude of the young men and women toward the Union Prayer Book, in fact, toward the whole question of a ritual service. The younger generation is apparently unconscious of the fact that not alone is the prayer book a great creative effort of the Jew's religious genius, but that the very survival of the synagog is largely attributable to the presence of a definite ritual. Criticisms of that book which more than aught else has contributed to the unity and integrity of the religious consciousness of the Reform element of American Israel, are based not alone upon an ignorance of the place of the ritual in the economy of our religious life, but also upon a misapprehension of the ideas fundamental to the prayers.

I should therefore wish to recommend to the Conference that at its next session, we have a study of the Theol-
II ogy of the Union Prayer Book. Such a paper would greatly clarify the misapprehensions with which our

synagog life is encumbered, and make plain what are the differences between Reform and other interpretations of Jewish life. A clarified Jewish thought is a condition precedent to a profounder Jewish life.

SOCIAL JUSTICE

This brings me to the subject of Social Justice. It is due to the insistence of our Conference that the subject of Social Justice has been accorded consideration on the program of the Councils of the Union of American Hebrew Congregations. It is not without resistance that the subject of Social righteousness has been given a place in the consideration of our congregational councils. The fear and the short-sightedness of the lay-world is never so patent as when the subject of justice between the classes is broached. What our laymen fail to see is the earnest desire of the rabbi to hasten the coming of the day of social peace, based on justice. Whatever antagonism our program has encountered is more than counterbalanced by the educative effect of our analysis of the social situation and our insistence that social righteousness is fundamental to our religious philosophy. Councils may resist, but the individual is impressed. At the last meeting of the Executive Board of the Union of American Hebrew Congregations, its Social Justice Commission recommended the establishment of a Bureau of Information, to which should be entrusted the task of collecting the facts, and distributing information on social questions and problems. This recommendation was at first defeated, and later, action was deferred until the next session. The action was largely influenced by the contention that "Social Justice is not a Jewish question."

It is of course entirely clear to all of us that Justice is a fundamental and essential principle of our religious point of view. That it is not so, is revealed by the argument just cited. Might I therefore recommend in harmony with the preceding suggestions that the Executive Board be instructed to have a paper prepared for the next Conference which shall carefully study the Jewish as-

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pect, the Jewish definition, and the Jewish implications of the social problem.

I should likewise suggest that the Conference issue an official statement to the Executive Board of the IV Union of American Hebrew Congregations, cordially endorsing the creation of a Bureau of Information on Social Justice.

The point of view expressed throughout this annual statement makes plain the conviction of the President that our Jewish life is deepened and stimulated, and our religious consciousness quickened and awakened by a literary renaissance. The scientific and scholarly activity of so many Jewish students and thinkers could be tangibly and resultfully encouraged if the generous laymen of Jewry could be given to see the value to Judaism of more intensive studies in Jewish literature. We have many devoted scholars, some of whom have manuscripts ready for the printer, but who are utterly unable to bear the financial burden of publishing them. Our Conference should make active propaganda for the creation of foundations for this character of Jewish endeavor. Our people respond liberally to all forms of philanthropic enterprises, but they have not yet learned to give generously to Jewish scholarship and to Jewish science.

THE BUDA-PEST CONFERENCE

One of the amazing facts of the last year, was the World Conference on the Christian message to the Jews held at Buda-Pest, April 7th to 13th. This meeting is of significant interest to the members of this Conference inasmuch as its chairman was Dr. John R. Mott, the head of the International Missionary Council, and president of the Young Men's Christian Association. In a statement to the delegates, Dr. Mott said that "it would have been a collective crime not to come together to revise our thought and action in the face of the new situation throughout the Jewish world." He furthermore stated that "multitudes of younger Jews are greedily drinking in modern knowledge, scientific

discovery, new political theories, and are questioning the very articles of their faith. This 'drift' from the synagog is a drift much more to atheism, agnosticism and materialism than to Christianity. The reasoning of the rabbis gives weight to the arguments of atheistical philosophies." (These quotations are from an official pamphlet circulated by this conference to its delegates). It goes on to say that "Hebrew-Christians" made statements at the conference as follows: "Christ is redemption from sin while Judaism can only condemn sin; he is the reality of the Messiah of which Judaism gives simply the promise; he is a personal experience changing life and making man a co-worker; the Center of a Community beyond nation and race, whereas Judaism gives only the community of the one nation." "The conception that a Jew need lose his nationality in becoming a Christian was contradicted." "The long record of injustice and ill-usage of Jews was deplored and a call sounded to penitence for such violations of the spirit and teaching of Jesus Christ."

One might be tempted to regard this statement with indifference, because we are not unfamiliar with the point of view; but we are constrained to give the matter more than passing notice inasmuch as the chief responsibility for this attitude toward the Jew rests with a distinguished American, and furthermore that the proclamation of Christian friendship is motivated by the intention to proselyte. We appreciate while we do not agree with the zeal of our Christian brother who believes that Christianity can realize itself only in a religious imperialism, but we dare say to him with Heine: "A thousand years have we learned to bear with one another." We shall be patient yet another thousand years.

And while we are mightily concerned with the problem of indifference and materialism in world Jewry, and have in every generation strained every energy to awaken the interest of the Jew in Judaism, we steadfastly maintain that the truth of Judaism is not contingent upon our success or

failure to win all Jews to the synagog. The synagog will not be able to assemble all Israel under its roof. And perhaps it never will on this side of the Messianic day. And so long as it nails its flag to the principle of religious liberty, it will never deny to any Jew or to any man the right and the duty to think out his own religious—or irreligious—interpretations. And if the International Missionary Council disagrees with us—and we presume it does—then we would respectfully suggest that it proselyte those church-members and those non-church members who call themselves Christians and who smite their brother's cheek, instead of turning to him their own.

We reaffirm our Jewish position in a missionarizing world that each man shall have the right to worship his God in his own way, and that religious disagreement should be no bar to an honest and uncalculating friendship. "For if ye love them that love you, what reward have ye" is a Christian doctrine with the implications of which we find ourselves in hearty agreement. We renew our compact with the Federal Council of the Churches of Christ in America that "because of our mutual respect for the integrity of each other's religion and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment, these committees have no proselyting purpose."

VI I recommend therefore that this Conference reaffirm our adhesion to the letter and particularly the spirit of this covenant, and that we avow such adherence with the same earnestness as when we first affixed our names to this document, and with the same unreserved cooperation as we have always given to it.

During the past year, our Conference has been bereaved of five of its members—Isaac S. Moses, Emanuel Gerechter, Louis Grossmann, Morris Sessler and Horace J. Wolf. Others will memorialize our late brothers and colleagues, but I cannot refrain from referring especially to Louis Grossmann, who was our President from 1917 to 1919. He presided over the affairs of our Conference with dignity and discerning

ability. His message during the war, programming a whole philosophy of reconstruction, will remain always as a masterpiece of statesmanlike vision, and unwavering zeal for Israel's welfare. We shall not forget his service to our Conference, nor his devotion to Judaism.

And I would mention too as worthy of especial gratitude, the manly and vigorous personality of Horace J. Wolf, whose formulation of a social program was our Conference's first pretentious statement of a definite and unequivocal stand in disputed questions. His statement will remain always as one of the permanent contributions of our Conference to the subject of Social Justice. We should likewise recall with especial affection the personality of Isaac S. Moses to whose vision and piety our Conference is deeply indebted for the first draft of the manuscript of the Union Prayer Book. ז"צ"ל

CONCLUSION

Viewed from the vantage point of the presiding officer, one is impressed, perhaps awed by the comprehensiveness of this Conference's work and obligations. It covers and exhausts almost the entire field of Jewish religious thought and endeavor, and this message might legitimately devote itself to the manifold questions which it has very properly referred to the earnest study and consideration of our various committees; but I would not trespass further upon your patience or your attention. It is sufficient to say that your Committees and their chairmen have given patient and thoughtful study to their various tasks, and their reports will be presented to your consideration. Both you and I are grateful to all of them for the time and thought they have devoted to the many problems of our Conference.

As I am soon to lay down the prerogatives of office which you confided to my care nearly two years ago, I cannot close this statement without expressing to all of you my heartfelt appreciation of all the fine cooperation which has been accorded to me by the membership. The duties have been many, and sometimes heavy, and while I do not surrender

my office with reluctance, I feel that I owe to you a hearty acknowledgement of the privilege which you have accorded me in bringing me into close touch with the problems of our American Jewish life. My thanks are due and are hereby tendered to all officers and chairmen who have given to me their cooperation. More particularly am I indebted to my predecessor, Dr. Simon, for the faithful and devoted attention he gave to the program of this convention as well as to a study of the many questions which were propounded to me for solution. And likewise do I wish to add my grateful acknowledgement of the services of our secretary, Rabbi Marcuson, who has, in season and out, given to the work of his onerous office, the conscientious and devoted attention which has been characteristic of all his long service to our Conference.

If I have erred in my approach to the problems submitted to my office, then in the words of this Sabbath's section I might say: "Shall one man sin, and wilt Thou be wroth with all the congregation?" You have been patient, and I can only ask that you give my successor the same measure of support which you have so courteously accorded me.

And now brethren, we are ready to open the session of this 38th Annual Conference. "It is no small thing that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them." Let us bring to our work the thought of men who are concerned only for the spiritual well-being of our people, and let that work be crowned with God's blessing of peace.

Respectfully submitted,

LOUIS WOLSEY,
President.

B

CONFERENCE LECTURE

THE JEWISH CONCEPTION OF GOD, IN ITS RELATION TO SOME ASPECTS OF MODERN THOUGHT AND LIFE

ISRAEL I. MATTUCK

The practical problems of religion can be summed up in one problem: How to bring God to men and men to God; and it depends for its solution largely on the appeal to the individual in the conception of God. The questions asked of religion lead back to one question: What is God? Men give their allegiance to God for the meaning they find in Him for their lives. The belief in God brings God's influence into human life; it is established by the attractiveness of God. Much of the religious indifference of our times is due to the fact that many cannot believe in the kind of God most religions teach about; the difficulties are partly moral and partly intellectual. Vague appeals for the worship of a vague God will not overcome this indifference.

Even liberal religions have held back from a searching examination of their conceptions of God. Though they have changed much else in their teachings and practices, they have refused to make any change in the fundamental teaching of religion which is the source of all other teachings and gives meaning and sanctity to all practices. Yet the principle that justifies any change in religion justifies also a change in the conception of God. If we hold the belief in progressive revelation it applies to the knowledge of God Himself, as well as to the knowledge of His commandments. In the search for truth, cowardice is the greatest sin. God, being truth, must love the fearless seeker for truth. "Will ye tell lies on God's behalf?" Job asks his orthodox friends.

God does not change, but the human conception of God must change; for it holds the explanation, unification, and harmonization of the universe by the light of the best in human life. As the knowledge of the universe grows, and as human life moves from its best to a still better, they enrich the conception of God; and unless it

develops to conform with developments in human life and knowledge, religion is bound to lose its reality. The kind of God religion teaches about must be the kind of God which human reason can accept, and human knowledge and life approve.

The conception of God, for example, held by those who believe in the principle of democracy, must differ in some respects, I venture to think, from that held by a people who accept an Oriental despot as a ruler by right. Some of the actions or qualities ascribed to God in some parts of the Bible are objectionable to our moral judgment because they belong to autocratic power moved by its own impulses rather than to a spirit of comprehensive and loving justice. That is a large part of my objection to miracles. There are intellectual difficulties with these stories, but moral considerations weigh against them even more heavily. I do not believe in miracles because there are no reliable records of their occurrence, because their occurrence is excluded by the scientific view of the universe, but, most of all, I do not believe in them because they do violence to my belief that God is universal in His rule and love. Miracles show divine discrimination between one generation and another, between one people and another, and even between one individual and another; sometimes for apparently none but arbitrary reasons. Why did the sun and moon stand still to give Joshua a decisive victory and why did nothing happen to save Josiah from a disastrous defeat at Megiddo? Or why was Joshua helped by a miracle to destroy the Canaanites? and why were not the Canaanites saved by a miracle from destruction? The psychological explanation of these stories is obvious, and the presence of the stories in the Bible does not worry me, but they reveal a conception of God which is unacceptable. The same thing may be said of the laws about sacrifices. They are, in themselves, repugnant, and they issue from a conception of God to which we object on moral grounds. We cannot believe in a God who requires the physical death of one of His creatures as atonement for the sin of another of His creatures.

I have chosen two illustrations which apply to the conception of both in the Jewish and Christian Scriptures. There are stories of miracles in both; and Paulinian theology shares with the Pentateuch the belief that God requires a sacrifice as the price of atonement;

some of the prophets and psalmists rose above that belief. And these illustrations should be adequate to show that the conception of God in some parts of the Bible, or the biblical conception of God, in all its aspects, cannot be our conception of God; because of the development in the human moral judgments. There are also considerations arising out of the development of human knowledge which necessitates a development in the conception of God. This aspect of my subject I will discuss presently and with a positive aim. But what I have said so far may be enough to justify the frank statement that the God of the Bible is not altogether the God of today. We must make that clear for the sake of truth, our conscience and our religion. We speak much of the God of our fathers, but we know best *our* God. And though *our* God is fundamentally like the God of our fathers, He is also different in much. And it may be that men who turn away from the God of the past will turn toward the God of the present.

There are three factors that go to make our conception of God: General knowledge; Jewish tradition, and personal experience. The facts of the first two are objective, but there is room in their interpretation for subjectivity; and in the third factor the facts are themselves subjective. Diversity is, therefore, inevitable. In every case personal experience must fuse knowledge and tradition into a harmony, reconciling their differences and eliminating from one what is contradictory to the other.

When Newton enunciated his law of gravity his views were condemned by some on the ground that they banished Providence from the universe. The reason for this contention is obvious. A belief in the reign of law in the physical or material universe describes a relation between God and the universe which is different from the belief in providence as we find it in the Bible and in traditional religious thought generally. What we believe about God's relation to the universe goes into what we believe about the nature of God. With every advance in our knowledge of the physical universe, the belief in the reign of law has been strengthened. In our conception of God, law must, therefore, hold a central place.

For the Jew, this view is acceptable. Judaism has long taught that God is a God of law. But modern Judaism must extend *Law* to mean not only a code of moral and spiritual commandments, but also the

ways of the stars and of the earth and all that lives on it. As the Law of Commandments represents a covenant, a binding relation between God and Israel or God and humanity, so there is a covenant between God and the sun and moon and the stars which "shall not depart forever." The emphasis on law for which Judaism has been much criticised may be a special source of strength to it in the readjustment of its teachings to the modern conception of the universe.

If, however, God's relation to the universe must be defined in terms of law, must not He Himself be similarly defined? For we cannot separate the nature of God from His activity. In Him being and doing are the same, thought and will are identical. Moreover, the relation between God and the universe must allow for His immanence. He cannot be a passive onlooker, though it be to a process which He set in motion, or to the working of laws which He prescribed; He must be active, working *now* in the universe. Where His laws operate, there He is. God is present in His works. He is in His laws, and they are in Him. Not only do laws describe the work of God, but they define Him. God is Law.

The belief in the reign of law becomes, therefore, part of the belief in God. One law, especially because of its importance, may serve as an illustration. The theory of evolution has by some been condemned as a denial of God. It undoubtedly contradicts the first chapter of Genesis; but it denies God only if we consider evolution a process altogether apart from Him. It is not even enough, for religion, to say that it is a process that began with Him, by His will; for that would still leave God out of the present universe. But evolution is the name for an aspect of God's present activity; it is the description of His creative activity. Creation was not an act; it is a process, and the process is incomplete. This may explain in a measure the existence of evil. God is still creating the world; and, until it fully expresses Him, it is incomplete. When we see the process of evolution, we see God at work. The belief in evolution is more religious than the belief in the six days' creation; it is the belief in a God who works now, while the other is the belief in a God who worked once.

Law, therefore, describes God in the aspect of His being which is constantly present in the universe. It is another name for His immanence. "The heavens declare the glory of God and the firma-

ment showeth His handiwork" even more profoundly than the Psalmist meant. When the sun rises, He is there; and when the little blade shoots out of the earth, He is there. He is there as the law of growth, He is there as the Power of life.

There arise, however, three related questions out of this conception of God as law. They are about the personality of God, the love of God, and His freedom.

Before giving some brief consideration to each of these questions, I should like to make a plea for the recognition of the religious value of a measure of agnosticism. *I doubt* and *I wonder* may at times express piety as well as *I believe,* and sometimes more sincerely. There is good authority in the Bible, especially in the Book of Job, for the view that the sincere religious rebel is a better worshipper of God than the shallow conventional believer. "God wants the heart," said the Rabbis, and if the heart doubts, He still accepts it. To believe too much may be as irreligious as to believe too little. Religion must be a combination of faith and doubt, faith as the rceognition of the ultimate values in the universe, doubt as the recognition of its mystery. So faith and doubt must work together in describing God. We cannot know Him altogether for the knower must be equal to, if not greater than, the known. What we know about God must always be less than we do not know. That is why, in the intellectual understanding of God, we move between two dangers: the danger of making Him so vague as to be unreal, and the danger of defining Him so well, or rigidly, as to make Him impossible. God is both known and unknown; to appreciate the unknown is as much an act of religion as to realize the known. Perhaps the best definition of God that I know was given by a boy in one of my confirmation classes who wrote: "God is a great mystery with love at the heart of it."

There are, therefore, questions about God and His relation to the universe to which we should answer just simply that we do not know. The answers must still be sought, but, until they are found, it is more in accord with religion, because it is more in accord with truth, to confess ignorance than to claim knowledge. Religion which has had most dogmas is the aspect of human life when dogmatism fits least. After all, what the great prophet said was: *Seek* God and ye shall live. It is the sustaining paradox in religion that to seek God is to have Him.

They who seek Him have Him in the seeking; and shall we perhaps add that they who think they have Him so that they do not seek, lose Him? This conception of God must have in it many question marks.

Let us now turn to our three immediate questions. Firstly, the personality of God. This is a fundamental problem and the modern difficulty with the belief in God lies just here. We are not disturbed by the question Is there a God? but by the question: Is God a Person? It is a question which troubles not only philosophers and theologians, but ordinary people who do a little thinking. When a man says to me, I believe in God but I cannot pray, he means, I believe in God but I cannot believe that He has anything to do with me; that there is any personal relation between Him and me.

In spite of the fact that our religion and nearly all other religions have stood for a belief in the personality of God, I feel that we must not be dogmatic about it. Judaism is in this respect in a position of freedom, because of its persistent refusal to believe in any incarnation. Judaism has never impersonated God. It has rather striven, almost from its very beginning, to get away from the tendency to give God a body. Therefore the story, which to my mind is rather remarkable, in Exodus XXXIII; and the noteworthy verse in Deuteronomy which says that when God revealed Himself on Mount Sinai, there was "only a voice, nothing more." But, most remarkable of all, is perhaps the story in Exodus III, where God is directly asked by Moses to describe Himself. The passage presents some difficulty; but the general meaning is clear. God can be defined only as Being: *I Am.*

It is the intense feeling of God's reality that makes men attribute personality to Him. There is one thing of which each one of us is certain—of his own existence, of his existence as a person. I am! Though I may doubt everything else I cannot doubt that. The reality of my personality makes me ascribe personality to that wherein I feel vividly a living reality, or a real life. Man conceives God in his own image. He need not apologize for that. If it is true that God created man in His own image, then the image must show the Creator; but he also has this right on any hypothesis which ascribes to man eternal value, a share in ultimate reality. The understanding of man and the knowledge of God are indissolubly connected. To know God, man must know himself. I will go further: Man must have faith in

himself to have faith in God. Those who reject the knowledge of man, deny God, who is the source of knowledge. Man comes to know God by the light of the best in himself, the best in goodness, the best in appreciation of beauty, the best in the knowledge of truth. Human wisdom reveals God; and the fear of knowledge is the rejection of God.

The refusal to ascribe personality to God may be due to a mechanized view of life, which some men hold, looking upon themselves and the universe as machines. Then it must be objectionable to religion. Personality is the antithesis to machinery. On the other hand, personality does to some minds connote human limitation, they object to ascribe personality to God, not because life appears to them as a machine, but because personality seems like an anthropomorphism. Impersonal may mean less than personal, but it may also mean more than personal. For the more than personal we have no name; we apprehend it remotely in those rare moments when the spirit within us enlarges itself to an universal comprehensiveness.

When speaking of spirit, it does not perhaps matter whether we speak of Person or Power. God is a Person who is the Power in the universe, or, God is a Power which knows itself; working in the universe with a certainty that in mundane affairs is attributed to a machine, and with a knowledge and love which is there known among persons. I must attribute self-consciousness to this Power, else it would be without a meaning for human life. A God who does not know Himself and by implication cannot know me can have no meaning for me. God may or may not be a person, but he is certainly a power that becomes personal to every human personality that roots itself in Him.

The question about the love of God is related to the question about His personality. If God is a person, He knows, He feels. If God is Law, can He also be Love? This question which arises in the attempt to understand the nature of God in the light of modern knowledge is one that Judaism has always had to face. I do not know that it has ever succeeded in finding an adequate answer; it just accepted both aspects of God without reconciling them. God meant to rule the world by law, but He added grace. That is the way in which we may translate the Rabbinic saying about *Middat haddin* and *Middat*

haraḥamim. In a general way the two can be combined. The love of God works in the laws of God; for these are processes that make for good. The laws of growth and health, of beneficent adjustments and relations show His love; in Him, law and love are so interwoven that the one expresses the other.

This general consideration does not, however, answer the question about God's love for the individual. That is what religious teaching about grace means, and, in this way, the idea of providence has most often been understood. Is not this a case where we may answer simply that we do not know? How shall we seek to discover God's care for the individual? Surely it cannot be in man's material prosperity or physical happiness. This needs emphasis because materialism has gone so far to force its standards on religion, so that men ask of it what it can do for them physically and materially. Can it make them prosperous, or well, or happy? There is biblical authority for the questions, but none for the materialism that underlies them. But this we may say: He feels the love of God who puts himself in touch with God. And he feels the care of God who puts himself under the guidance of God. Open to me a door, says God to the sinner, which is as big as the eye of a needle, and I will make it so large that chariots can drive through. God comes to those who invite Him; He loves those who court Him. The evidence of the existence of that love is only in itself. There is no proof outside itself to show that it is there, except the larger life it creates, and that, too, is in itself.

If God is law, is He free? Free from what? He is law; He cannot be free to violate Himself. His laws are not edicts outside Himself; they are in Him. Freedom means the power to express His nature; and even this we cannot ascribe to Him without doubt, for there is the problem of evil which is a challenge to the belief in Divine Omnipotence. For my own part, I am prepared to give up the belief in God's omnipotence so that I may have the belief in His love. And I do so all the more readily because I can believe that if God's power is limited, He has Himself set the limit. God cannot do *as He likes;* He must act in accordance with His nature.

The central place in our conception of God must be given to the idea of law. But law can express love and be guided by love. In God, law and love are so interwoven that the love finds its guide in

the law; and the law finds its purpose and value in the love. These two, I feel, give us the essentials in the conception of God. God is both the Sovereign of the universe and our Father.

This conception of God accords with the Judaism of all ages and, in expounding it, the Jews of today have an opportunity of performing a service for the world. They who gave God to the western world should feel with especial sadness the absence of God from the life of the western world. But what if He is also absent from their lives? The Jew has lived by the knowledge of God. When he loses that knowledge he may still live, but how poor is his life! The Jew has served the world by his knowledge of God; but if he cannot serve it in this way what need has the world of him? The materialism of the modern world is a challenge to the Jew; his own materialism is his disgrace. Let those who gave the world the prophets, themselves now become prophets. The world needs a conception of God to accord with human knowledge. Can the Jews help the world to find it? It may be that Israel, once again directed by his genius for religion, can ascend to the heights of revelation whence he can reveal what he has seen and proclaim anew to the world: This is thy God, oh mankind!

C

CONFERENCE SERMON

THE RABBI'S TASK

MAX C. CURRICK

The peoples of the world cannot taunt Israel, say the rabbis, that its three shrines, the cave of Machpelah, the temple and the burial place of Joseph, were stolen (Bereshith Rabba). Similarly today, many non-Jews praise these three pillars of Jewish strength and solidarity, our wholesome family life, our pure religion and our piety toward our departed. They tell us that these explain our persistence throughout all the bitter experiences of our people. Apparently they see little diminution of either the quality or the strength of these characters of Israel and hence they apprehend no danger to our continuance in our unique position among the peoples of the world. While we are aware of these elements of Jewish life we seem to be convinced that they are not maintaining their former strength. Indeed, there has never been a time when those concerned with Israel's ideals and its welfare have not been painfully conscious of the serious weakening of the virtues on which our life as a people and our fitness for our task in the world wholly depend. And we have distrusted undue praise from without as much as we have resented undue censure from within. The rebellion of Korah and Balaam's praise of the unity of Israel are uncomfortably close to each other.

Without citing apposite passages from the Bible and our later literature, it will suffice to say that our seers and sages have ever been occupied in diagnosing the malady of Israel and in warning us of our impending disaster. Each generation has been earnestly told that it was facing a crisis. We are being informed again and again that we of this day are facing a crisis. We probably are, for every people, like every person, knowingly or unawares, is momently facing a crisis. Life is always in the balance. Some measures of repentance and good deeds have been recommended but few of these remedies seem heroic enough to meet so critical a situation as is usually described. Appar-

ently the situation has never been, in reality, quite so perilous, for Israel has survived. Indeed, most of the gloomy readings of our fate usually end with the happy assurance that Israel is the undying people and that it must, sooner or later, fulfill the promises of its blessed past and continue its glorious role among the nations. Our own chastisers are lovers of Israel and so follow the convention of Isaac and not that of Balaam, as the rabbis have it: "Because Balaam was a hater of Israel he began with a blessing and ended with a curse, while Isaac, because he was a lover of Israel, began with a curse and ended with a blessing." Apparently Israel is always sick but never hopeless. Israel is always dying, hence always living. The terms are apparently synonymous.

Some modern medical scholars teach that people do not die because they are sick but they are sick because they are dying. The organic lesions and other disturbances are symptoms of the beginning of the processes of mortification. They are painfully obvious and so they absorb our attention and our energy. While, according to this school, it is necessary and wise to deal with these symptoms, it is even more necessary and wiser to make a positive approach to health, to keep well by maintaining as long as possible nature's defenses against death which menaces us at all times. Correct food, proper exercise and wholesome surroundings is the prescription of these whose preoccupation is not sickness but health, whose objective is normal healthy life. The analogy to wholesome religious life, instead of the pathologic approach, is easy to make and need not be labored. The rabbi, like the physician, who has properly conceived his office, while indeed he admonishes men to forsake evil ways, also strives to put such content and quality into his teaching as will lead to a vigorously healthy and happy Jewish life. The rabbis put it tersely: "Great is teaching that leads to right conduct."

This, precisely, is what modern critics of religion say it cannot do. One writer puts it somewhat like this: "Religion no longer has any power to make a change in the lives of people, and where such influence is noted, it is taken as mere emotionalism working on weak minds." The impotence of religion is said to be general not merely because it fails, in many instances, to satisfy the needs of the mentally vigorous and intellectually honest but rather because of its inabil-

ity to touch the heart and beautify everyday life. Adherence to a religious body does not, it is alleged, bring with it the exaltation of a great enthusiasm nor even, what is more reasonable to expect, a type of thought, feeling and conduct finer than the ordinary. In short, religion is no longer an effective influence in modern life.

Such a judgment has the weakness of most facile generalizations. It would be folly to deny that Judaism is not integrated into personal life as well as it used to be. Still, every rabbi knows instances in which Judaism has exercised a strong influence for personal and social righteousness and for adjustment to the experiences and trials of life. I am sure other religions have had the same influence. It is none the less true, and sufficiently lamented, that religion, once the dominating influence, has become subordinate. It may often influence, it does not motivate personal or group life. The problem is how to restore it to greater importance in society and to greater significance in the daily lives of men. It is a problem for leaders and teachers, specifically for rabbis. It has been touched on in the address of welcome and in the president's message and the suggestions made by our officers are quite in line with the method of approach that I have ventured to suggest in my reference to medical opinion.

In the decline of ritualism and the ignorance and misunderstanding of traditional Jewish thought, we need a positive approach to the needs of normal Jewish life. The necessary preliminaries are scholarly studies and formulations of our Reform Jewish thought and practice which may lead, eventually, to an intellectual and social readjustment to an authentic Jewish life. May I say that we have quite completed our adjustment to non-Jewish life. Judaism, living in an environment not hospitable to the preservation of its individuality and strength must find the regimen of health, must lead a kind of life that is not forever concerned with its diseases and disaffections. It must take itself for granted among the peoples of the world and not constantly seek for an explanation or apology. Itself must be our life and length of days. This is what the founder of our conference, the blessed Isaac M. Wise, had in mind when he advocated a positive, historical Judaism. It is what his successor in the Hebrew Union College, the blessed Kaufman Kohler, meant when at the dedication of the new college buildings, in 1913, he said: "We must have

a positive theological system, such as Dr. Wise and Dr. Einhorn, among the reformers, and Dr. Schechter among the conservatives, have ever insisted upon: to offer leader and people, scholar and student, what the polar star is to the mariner, the guiding principle, the source of inspiration and aspiration, of solace and strength, in life's struggles and strivings."

This positive approach is better than querulous lamentating; it is the way to the confidence of health instead of to the dejection of sickness, for it is the way to self-knowledge and understanding. Its influence, also, is most persuasive, as we know from the methods used by some who have been making inroads into our ranks and into those of other faiths. For that matter, it was the method of Moses and of Korah. Our new Jewish version of the Bible translates the first two words of this week's portion "And Korah took men", in which the word "men" is inserted to supply a deficiency of the text. The Midrash understood the words differently. What "Korah took", it says, was "the winning power of soft words." It reveals him as a most persuasive dissenter and rebel. He won over to his side not only his own clan, all the leaders but also the people. He varied his argument to suit his audiences. "He went and persuaded each tribe in the aptest way until they were all on his side." And just as discussion and persuasion were used in an evil way, the sages hold, so may it be used in God's cause, as the prophet says: "Take with you words." Accordingly Moses also pleaded and argued, for he says סורו נא "Depart, I pray you." They did not miss the significance of the small particle נא , nor of his conversations with Korah, Dathan and Abiram, and the people. Moses also was not without success, for he not only won over the people but also convinced the sons of Korah of the folly of their father's cause. This is not the place to quote the parallels of faithful sons of faithless fathers, but it is worth mentioning.

I shall not try to harmonize the democratic view of the Midrash with the entire appeal of Moses to the people and the final catastrophe that befell Korah and his company. Simply, they do not go together.[1] The verse reads: "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be swept away in all their

[1] (The Midrash itself, however, does it beautifully. It takes the last words of the sentence next quoted, "lest ye be swept away in all their sins", connects them with Leviticus xxvi, "and they shall stumble one upon (sc. through) the other" and concludes with the famous maxim "All Israel are responsible one for the other.")

sins." It is the end of free discussion. Even the enlightened who have kept the liberal and democratic way have often failed to follow it at critical moments. Dissenters and rebels, who have regularly been called "these wicked men" have not only responded with a *tu quoque* but have also resorted, when the opportunity permitted, to oppression and extermination. Again I shall refrain from illustrations because they are too numerous and too trite, but it is interesting to mention that Richard Baxter, the first English popularizer of printed religious discourses, quoted this very sentence against the non-conformists of his time. We shall not linger on the point, however, for as I have said, the orthodox and powerful have by no means had a monopoly in calling harsh names.

A little closer reading of the portion will help us, I venture to hope, both in vindicating the position of the minister against the accusation that he is a selfish seeker of external success and also in showing us how to make our religion effective. Jellinek has beautifully argued that even after the death of Korah and his congregation Moses was not satisfied that the rebel had been decisively refuted. The real answer was given not by the miracle but by the law which was proclaimed soon afterward and which fixed the position of the priest in the community of Israel as one of poverty and service. "And the Lord said to Aaron: 'Thou shalt have no inheritance in their land, neither shalt thou have any portion among them; I am thy portion and thine inheritance among the children of Israel.' " What a magnificent rejoinder it is! The priest's preeminence is one of selfless service. The rabbis put these words into the mouth of God: "Not the rule of the people, merely, but the service of the people is what I charge you with." The answer is again a democratic one for the emphasis is "among the children of Israel." The priest's portion is God among the children of Israel. It is the modern rabbi's.

So this is the restoration of a healthy-minded viewpoint. It is the description of a democratic religion. It rests on the quality and the aims of religious leadership and of its sympathetic life with, and understanding of, the people. The priest's life and his character are the determinants. This answer, too, has been traditionally given by the defenders of all faiths who have our scriptures. They have ever held forth the lives of their ministers as models of humility and self-

sacrifice and as the proofs of the authority of their office and of the faith itself. It would be a clinching answer if it could be made without reserve. Honesty and modesty, (and may I also say humility?) will, however, prevent us from offering it. The modern minister can, and I venture to say, often does, take it as his standard. And where there is such culture of spiritual ideals and a devotion to the welfare of the people of Israel, both the rabbi and the community have found the way of life. The noticeable symptoms are those of religious well being. The unfavorable signs are not serious.

My brethren, I have not the authority to address this body on the high standards that should obtain in the ministry if Judaism is to influence the lives of our people. I can say, however, that the time has come to reassert the emphasis which the rabbis laid on the phrase: "among the children of Israel." Jewish well being also depends upon Jewish solidarity. That solidarity has not been destroyed in spite of all our doctrinal differences, nor does it find itself merely in Jewish philanthropy. Deeply as we may differ theologically, and there is no advantage in minimizing our entirely variant viewpoints, religiously we are one. It is not true, as some have held, that the liberal churches and synagogs are closer to each other than to their respective fundamentalist or orthodox coreligionists. Religion is not entirely, nor even predominantly, intellectual, even though it must have intellectual formulation and bear intellectual scrutiny. The spiritual kinship of all Israel remains in spite of the stress and strain of the varieties of Jewish experience and Jewish opinion. Neither distance nor dispute can disintegrate it. Commenting on a sentence of the Song of Songs the rabbis say: "God is like the roe; He leaps from one synagog to the other, from one school to the other." The rabbi labors among his congregation, the congregation has its place in the fellowship of liberal Judaism and liberal Judaism has its place, a place it knows and loves, "among the children of Israel."

The recent efforts for synagogal union and for joint educational enterprises are hopeful indications of the abatement, in some degree, of former antipathies and of the revival, in some measure, of the feeling of unity. The development of this tendency will be all to the good. We can work hand in hand with our Jewish brethren of all descriptions. We can joyfully aid them in religious work and it will

redound to our own religious good health. It will not mean that we shall surrender our intellectual integrity nor compromise in matters of Jewish practice. Those whose Judaism has not moved *pari passu* with ours will not demand of us religious hypocrisy. The rabbis ruled that one's "Amen" must be whole-hearted and sincere (Berachoth.) While their progress has been somewhat different from ours, they will come to feel that ours is also an authentic expression of Jewish life, and they will understand that it is for us the only and inevitable result of the adaptation of our precious religious inheritance to modern life and modern thought. They will grant that it is a genuinely Jewish approach to life and the world. I do not anticipate that this accord will come at once, for, you know, the Midrash for Korah begins with the sentence from Proverbs 18, "a brother offended is harder to be won than a strong city and their contentions are like the bars of a castle."

Sensible cooperation has begun, however, and it should continue. Otherwise there can be no religious unity in Israel. Why does our portion not give the full genealogy of Korah? It names him as the son of Izhar, the son of Kohath, the son of Levi, but does not add, the son of Jacob. Because Jacob prayed, say the rabbis, that his name should not be mentioned in connection with religious disunion or quarrels, as it is said: "Unto their congregation let my glory not be united." Korah's descent from Jacob is mentioned, however, in the book of Chronicles when it lists those who are to bless the whole congregation of Israel, as it is said: "the son of Abiasaf, the son of Korah, son of Izhar, son of Kohath, son of Levi, the son of Israel." Once more we see how deftly the rabbis could point a text for Jewish unity. There is no Judaism that sets Jew against Jew. I can conceive nothing, therefore, that will so much revive Jewish religious life and restore our self-confidence as the recognition and the cultivation of our Jewish solidarity. Before all nations will gather at the mount of the Lord, all Israel, with all its differences, must be united there. There are fair indications that we are on the beginning of the way.

So, brethren, you see I have given no alarming account of the dangers confronting us, nor have I indulged in vague prophecies of our glorious future. I have tried to show, by way of interpreting some parts of this week's scriptural portion, that Israel still possesses

much of its pleasant inheritance. I have not counseled that we should be blind to the influences that threaten the integrity of our inheritance but I have dared to hint that if the rabbi will humbly and sincerely say: "The Lord is my lot and my inheritance among my people", he may find the way to increase the religious vitality of his people, to make the heart of his congregation beat in rhythm with that of all Israel. This is a road to such religious good health as will be able to resist the unfavorable influences which seem now so deadly. The rabbi is strengthened and encouraged by the knowledge that the children of Israel still possess without dispute of title the spiritual treasures typified by the cave of Machpelah, the temple and the burial place of Joseph. Since that capital has not been entirely dissipated and may be used as a working basis, he will not need to fear the onslaughts of our materialistic age nor the attacks of intellectual dissidents. He may help to fulfill the words of the prophet:

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put My spirit within you and cause you to walk in My statutes and ye shall keep Mine ordinances and do them."

Thus will Judaism flourish among the children of Israel. It will be a happy expression of a spiritually ambitious people. Science and discovery will progress as much as ever, commerce and industry will be just as urgent in their demands upon time, energy and thought, but the reunited and reawakened people will find God. For, as the rabbis have taken it, it is the mysteries that lead to the Lord, our God. The greatest mystery of all is life itself. Surely, therefore, Jewish life, as mystical as it is realistic, when it is wholesome and well balanced, leads inevitably to God. So may it be. Amen.

D

MEMORIAL ADDRESSES AND RESOLUTIONS

ISAAC S. MOSES
December 8, 1847—December 2, 1926

JOSEPH STOLZ

Partly in jest, very much in earnest, Isaac S. Moses again and again adjured me to "secure him his immortality", as he so characteristically expressed the wish that I preach his funeral sermon.

By reason of a misdirected telegram, I was, however, prevented from attending the last obsequies held on December 5, 1926, in the Central Synagog of New York, where his successors, Rabbis Stephen S. Wise, Nathan Krass, and Jonah B. Wise, spoke words of appreciation from the honored pulpit of Huebsch and Kohut which he had filled so ably and so happily for more than a decade.

All the more appreciative am I, therefore, of this opportunity *l'kayem dibre hames* to retrieve my promise this solemn hour consecrated to the precious memory of beloved colleagues, young and old, who have been summoned to the *Yeshibah shel maalah* by the inscrutable will of God, since last we met together in holy convocation. And as reverently as the meekest of the prophets stood before the burning bush, do I stand here, in the midst of the Conference of which Isaac S. Moses was so proud to have been a charter-member, and in the presence of the colleagues whom he loved and honored, to speak the simple word of love and appreciation which might peradventure keep his memory fresh in the hearts of the older generation who prized his fellowship and friendship, and his example vivid in the minds of the younger colleagues not fortunate enough to have known face to face this gifted Isaac, born of pious parents beyond the seas, whom Providence had destined to be the "joy" of American Israel. (Gen. XXI, 6).

In this land of his adoption he sowed the seed which bore fruit hundredfold. (Gen. XXVI, 12). He became one of the connecting

links that preserved the precious heritage of Abraham for the children of Jacob. A devout priest at the altar, he kept burning for the children the fires of devotion kindled by the pious fathers and mothers of Israel. A messenger of the Lord of hosts, his lips guarded knowledge, men sought the Torah from his mouth, and he turned many from iniquity. (Malachi II, 6, 7). An idealistic pathfinder, he was one of the energetic *Haluzim* who dreamed and toiled, who cleared the way and took the stumbling-blocks from American Judaism's path of progress. All in all, he was one of the strongest and most original figures in the American rabbinate, a unique combination, until the very end of his life, of boyish humor and deep religiousness, of youthful vivacity and intense loyalty, of affection for youth and reverence for tradition, of love of the old Torah and eagerness to make it accessible to young Israel.

Isaac S. Moses was born December 8, 1847, in Santomichel, the gifted son of Israel Baruch Moses, the rabbi and teacher of a very small congregation in the province of Posen; and the devoted brother of Adolph Moses, a thinker, dreamer, visionary, idealist, one of the purest and sincerest, most genial and guileless rabbis that ever occupied an American Jewish pulpit.

Isaac received his education at Santomichel, Gleiwitz and Breslau; but, perhaps on account of the poverty of his parents, perhaps on account of his restless pioneer spirit, his longing to emigrate, his anxiety to achieve and to accomplish, he did not finish his studies at any gymnasium, university, or seminary. He was neither a *Nabi* nor a *Ben Nabi*—prophet nor the son of a prophet; but he was endowed with outstanding native gifts which he developed as an auto-didact, during a long life, rich in study, experience, suffering, and intimate contact with men of all sorts and conditions.

He was blessed with a strong physique, abundant energy, a warm impulsive heart, a happy, genial, jovial disposition, a fine sense of humor, a love of nature, music and poetry, a yearning to worship through word and song the Infinite Power that created the universe, the loving Father who upholds us with His everlasting arms. He gathered quite an extensive library in Judaica, bible criticism, comparative religion, history, philosophy, theology, and general literature, and through diligent study in his younger days, and the possession of

a retentive memory and a comprehensive philosophical mind, he acquired a praiseworthy familiarity with all these rubrics of learning.

Unlike his brother Adolph, Isaac Moses had a practical bent of mind; but fortunately it was also his destiny to enter the Jewish ministry. Far from despising the good things of this world, as his looks betrayed; anything but an ascetic in his mode of living and his attitude towards men, he was nevertheless spiritual-minded, a man of deep feeling and broad sympathies, of profound admiration for the true, the good and the beautiful, and of sincere reverence for the Infinite God who rules the destinies of men and nations. Of an inquiring mind he too prayed, Show me, O Lord, Thy glory, and all his lifetime he was a diligent student of Jewish theology. He was a good Hebrew scholar and, what ought hardly require mention in this gathering, he had a passionate love of the Hebrew Bible which he studied intensively and critically almost to the very day of his death.

Isaac Moses came to America in the early seventies, before there was a Hebrew Union College, at a time when there was a dearth of rabbis in this country, when Reform Judaism was not yet well defined, and there was a passionate conflict between the radicalism of the East and the conservatism of the West. After serving a while as a religious teacher in St. Louis, he entered the rabbinate at the age of 26, occupying pulpits successively in Quincy, Ill. (1876), Milwaukee (1879), Nashville (1888), Chicago (1888, Kehilath Anshe Maariv and Temple Israel) and New York (1901, Congregation Ahavath Chesed Shaar Hashomayim), leaning at first towards the radicalism of Einhorn, and later towards the conservatism of Wise.

Moses took his preaching seriously. He spoke English and German fluently, and preached in both languages with almost equal facility. Yet, for many years he wrote out his sermons with consummate care, and even when he ceased to commit them to writing, he thought them out with conscientiousness, selected his theme and text early in the week, and often developed them as he walked along the street, or conversed with his friends. Over his holiday sermons he brooded the whole summer. He was extremely anxious to have them perfect in form and rich in content, as befitted the importance and solemnity of the occasion. To my knowledge he never selected a novel or a drama as the theme of a sermon. He left that to the

literary and dramatic critics whose business it was, and who could do it much better. But he preached Judaism,—Jewish thought, Jewish ethics, Jewish life, Jewish hope: Torah. He found delight in developing a text of the Bible, and frequently he flavored his sermon with a Midrash and an apt quotation from the Talmud, and with illustrations from Jewish life and history, as well as contemporaneous literature. In his last years he preached from the human heart rather than from books. It was deep speaking unto deep, soul to soul, preferring simple language to big words, and the plain thoughts of a plain man to the abstruse thoughts of the confused metaphysician. Those of us who were fortunate enough to hear his Conference sermon delivered at Buffalo, will remember that it was one of the most charming and effective sermons ever preached before our body.

Moses delighted in preaching a certain style of sermon. I choose the word *delighted* deliberately, for he really loved to preach a Jewish sermon; and I like to recall the charming *naiveté* with which, oftentimes years afterwards, he was wont gleefully to repeat an ingenious sermon, in outline, to any of his friends who, like myself, would lend him a willing ear.

But not only was he proud of some of his own sermons. He also had a generous word of appreciation and an excellent memory for the sermons of a colleague. It was his idea that the Conference should publish a collection of *Musterpredigten* from time to time, something like James Fort Newton's *Best Sermons of the Year.* In fact, he collected and edited for the Conference the creditable volume styled *Sermons by American Rabbis* (1894); and it seems to me, too, that if this were done more often, it might raise the rabbis' standard of homiletics and improve the congregation's unhealthy craving for unreligious sensational themes.

Indeed worthy of preservation were the holiday sermons of his own which he published in the Jewish press, and in pamphlet form under the title of *Man and Humanity* (1886), *The Message of the Age* (1890), *On the Heights* (1892). Logical in arrangement, poetical in language, thoughtful in content, Jewish in sentiment, strictly *meinyono,* they stand as a rebuke to those rabbis who assume so lightheartedly the responsibility of preaching the word of God on the most solemn days of the year.

And like the patriarch, of whom the Midrash says that when "he went out to meditate in the field at eventide" he went out to pray, our Isaac, too, was a *Ba'al Tefillah,* a master of prayer, a priest at the altar, greatly concerned that the deep sources of religious insight and power should be quickened and nourished, and that our altars should not be broken down and abandoned, like those which Elijah found at Carmel.

Like so many other rabbis of the latter half of the nineteenth century endeavoring to adapt the old ritual to the new country and the new age, Isaac Moses published his own modified prayer-book, *Tefillah Lemoshe,* in 1886, for the use of his congregation in Milwaukee. Yet, he, too, came to realize the anarchy that would prevail in American Judaism if *Ish hayashar beenov yaaseh* each congregation long continued to have its own prayer-book without regard to the unity of Catholic Israel; and he was among the first to advocate and support the idea of a Union Prayer Book. When the matter came officially before our Conference, Dr. Wise appointed him a member of the first commission to prepare the manuscript. After the lapse of many months, it looked as if nothing would ever be accomplished because of diversity of opinion and standard, whereupon of his own accord, upon his own initiative, at his own expense, without the thought of gain or glory, Isaac Moses published the manuscript which, after much discussion, was in 1892, accepted by the Conference as the unrevised basis of the future Union Prayer Book.

Knowing the enthusiasm, the love, the patience, the study which Isaac Moses put into the preparation of the original manuscript, having attended all the committee meetings, having stood by his side through all the travail of preparation, aware at what great personal sacrifice he prosecuted the work, and cognizant of all the aggravation, worry and anxiety he suffered during the preparation, printing and distribution of the first edition, I wish here and now to give it as my deliberate and impartial testimony that credit for the existence of the Union Prayer Book and its appearance in time for the holidays in 1894, belongs primarily and most deservedly to the experience, enthusiasm, energy, devotion, self-sacrifice, and piety of Isaac S. Moses who, like the old patriarch in the trysting-period of his love,

went about meditating prayers, and in the love of God and man conceived many a prayer-phrase, meditation and response which has become the prized possession of American Israel and will remain the ladder upon which, through the generations, many an American Jewish soul will continue to rise to the throne of grace and mercy.

Isaac Moses was a devoted charter member of our Conference. At once he divined its significance and importance for the orderly development of American Judaism. Though never holding office, he was one of the most faithful of attendants at our annual meetings, oftentimes coming at a great personal sacrifice. He participated freely in our discussions, and I recall especially his earnest presentation of one of his favorite themes, *Missionary Effort in Judaism,* in which he advocated with much fervor a renewal of the tannaitic passion to add to our ranks the many born outside of the household of Israel who are really in sympathy with our religious principles and outlook.

I wish that the time were at my disposal to do justice to the *Zeitgeist,* the German weekly journal which he personally published in Milwaukee during 1880-1882, and which he edited in collaboration with Adolph Moses and Emil G. Hirsch—a creditable journal which was deserving of a longer life, and which is still a model of what our Jewish press might be. Its editorials were virile and positive, and the editor had the courage to print each week learned essays written by the most eminent rabbinical and lay scholars of Europe and America, and the temerity to publish sermons possessed of some merit other than brevity.

And as a further evidence of his restlessness of mind, his industry, his eagerness to make the Jewish youth of the land mindful of the precious spiritual heritage of their fathers, ought I, in justice to our colleague, also have the time to speak at some length of the pedagogical importance of his contributions to the text-book literature of our religious schools, namely, his special edition of the *Pentateuch* (1881), *Historical Books of the Bible* (1884), *Ethics of Hebrew Scriptures* (1889), and especially his *Sabbath School Hymnal* (1904), which appearing in many large editions, has popularized many of the best English religious poems, made possible congregational singing, preserved some of our best traditional melodies, and in general, fostered the worship of God in the hearts of young and old.

Isaac S. Moses and I were intimate friends for almost forty years. Despite the disparity of years, ours was a friendship like that of David and Jonathan. He bore me "a wonderful love passing the love of women." In recent years we saw little of each other, but his letters written upon the great occasions of the year breathed all the affection of a father for his son. And when we met annually at the Conference, he embraced and kissed me as a brother presses brother to his heart.

None feels more keenly than I the inadequacy of this portrayal of a pioneer's active life in the service of the American rabbinate, in an era of transition; the insufficiency of this feeble tribute to a faithful servant in the household of the Lord.

He spent half a century in the Jewish ministry. It was a labor of love, but not without its disappointments, aggravations, sufferings, tragedies. He, too, might have complained that the burdens of his people were too heavy to bear. But his resiliency was remarkable. *Nil desperandum* was his motto. And I consider it an outstanding example of courage, faith and self-confidence that, at the age of fifty-four, he dared to assume the responsibilities of a large metropolitan pulpit and was able to hold his own among the distinguished preachers of the largest Jewish city in the world.

It is pleasant to contemplate that his last years were spent in happy retirement upon his own estate on the shores of Schroon Lake, in the Adirondacks, surrounded by the mountains, the lake, the forest primeval he loved so dearly, and in the companionship of his beautiful, sweet, and devoted wife who for more than fifty years stood so faithfully at his side, sharing with him as an *Eshet Ḥayil* all the triumphs and disappointments, the successes and tragedies of his life.

Three months before his translation, he sent me a kodak photograph taken while he was seated in a comfortable arm-chair beside a great oak, knotted and gnarled, that had bravely withstood many winter winds and mountain storms. He had grown much thinner in flesh, through an affection of the heart. But his spirit was unchanged. His was still the boyish humor which with irresistable jollity loved to tell a good story out of an inexhaustible fund of anecdotes, and in his own handwriting he appended the inscription:

Look at the old man laughing at himself. Even so, it is a blessing to be on the earth.

The last time I saw him, he was lying on his bed suffering from *angina pectoris*. The body was feeble. But his eye was undimmed, his humor infectious, his spirit fresh. By his side was his Hebrew Bible and his Midrash Rabbah. He discoursed *dibre Torah* as did the Rabbis of old when a colleague or disciple visited the sick-bed.

Almost completing his eightieth year in spiritual strength, the Angel of Death kissed his lips on the second day of Hanukkah, and he went to sleep. His troubled life was ended. His candle went out, but long will burn the many other lights it kindled. (Numbers XI, 25).

Of the greatest of all the prophets, Holy Writ says, No man knew his burial-place. And what matters it? Who cares for the body of Moses? His colossal spirit lives. As Ahad Ha-am remarks in his classical essay on Moses: "Well have the Kabbalists said that Moses is re-incarnated in every age. Some hint of Moses has illumined the dark life of our people, like a spark, in every generation. The Prophet dies as he has lived, in his faith. All the evil that he has seen has been powerless to quench his hope for the future, or dim the brightness of the ideal that illumined his path from afar. He dies with gladness on his face, and with words of comfort for the latter days on his lips, dies, as traditoin says, 'in a Kiss', embracing, as it were, the ideal to which he has consecrated his life, and for which he has toiled and suffered till his last breath."

Our Isaac S. Moses saw the first light of day in the poverty of a humble rabbi's home, in a humble Jewish community. He died in the largest Kehillah of the world with the kiss of divine favor on his lips.

May the beauty of the Lord rest upon his memory, and may He establish the work of his hands.

May the words of my mouth and the meditation of my heart be acceptable to him in the Academy on High, who bade me "secure him his immortality on earth."

HORACE J. WOLF

NATHAN STERN

On February 17, last, death took from our midst Rabbi Horace J. Wolf, an honored colleague and a devoted worker in God's vineyard. While yet it was day, his sun went down and, with its setting, a valuable life was brought to a close. The benediction of a life's work, alas too brief, the glory of devoted service, the earnest consecration of God's priest and the valedictory of loyal manhood toiling to make the world better for his being, he leaves to us, his associates and friends.

Horace J. Wolf was born in Cincinnati, June 15, 1885. In the year 1909 he was graduated both from the Hebrew Union College and from the University of Cincinnati and began his rabbinical career at Lafayette, Indiana. Thence, in 1910 he was called to Rochester, New York, as Assistant Minister of Congregation Brith Kodesh, assuming full and active leadership of the congregation from 1915 until incapacitated by illness which resulted in his death at the age of forty-one.

Unto the Jewish ministry, Horace J. Wolf brought a forceful and genial personality which commanded attention and respect, as at the same time it secured him a host of admirers and faithful followers. In his community and in his state, he won a place of prominence and of praise because of the catholicity of his interests and the range of his service, the manliness of his bearing and the whole-heartedness of his devotion. During the World War, he threw himself with all his accustomed vigor, peacefully and spiritually to meet the needs of our country and of the men drawn to the Colors. Nothing of human appeal and of Jewish appeal was foreign to him. Near to his heart, however, was the lot of the laborer and the employee, the amelioration of whose condition he seems to have made the goal of all his labor and ambition. For this reason, he was chosen by this Conference to be Chairman of its Commission on Social Justice, a position he relinquished only when failing health demanded. To his guidance and largely to his personal efforts are due the published pronouncements of this Conference in the field of Social Justice. He had efficiently served the Conference as Recording Secretary and many were his assignments to Committee work.

We, his colleagues and friends, shall long remember his democratic bearing, his ingratiating demeanor, his fine sense of humor, his rousing and infectious laughter, his frank and courageous expression of opinion which knew neither fear, nor failure, nor hesitation; his aggressive, yet polite candor, his integrity, and his readiness to be enlisted in any service, provided to him it seemed worthy and so long as it gave promise to be of avail. His life and his character were an altar of righteousness unto the Lord upon which he offered the sacrifices of thanksgiving, the flame of whose fire speedily devoured and destroyed both sacrifice and altar.

In the fruit of his labor, his spirit lives. Unto us, who abide, that spirit sayeth: I go the way of all earth. Be ye strong and show yourselves men. We, in turn, bless his memory and praise him for the genuineness of his labor. As members of the Central Conference of American Rabbis, we record his passing with profound sorrow and extend to his widow and to the members of his family our very deep appreciation of his life and of his labor.

LOUIS GROSSMAN

JOSEPH SILVERMAN

Louis Grossman was an ideal idealist in contradistinction to the practical idealist. To him life was always in the making, sometimes tenuous, evanescent, visionary, if not altogether elusive. If he attempted, as he sometimes did, to cast life into some tangible form, it became in his hands God's poetical masterpiece, an eternal divine epic. Some, who did not understand him, called him the "groping philosopher", who was always searching in the labyrinthian darkness for a path that would lead to the great illuminated world outside. Others, who entirely misunderstood him, regarded him as a dreamer—such a dreamer, whose dreams never were, and never could be realized. But, in very truth, Grossman was no idle dreamer, no mere speculative philosopher. He did not indulge in vain syllogisms, in building up verbal systems to interpret God's thoughts and plans for man and the worlds. He permitted his soul rather to drift into the ethereal realms and bring back to him a spiritual message for his own guidance and as a help for his preachment. He was, what in this age

might be called an ideal idealist; in another age, he would have become a mystic, perhaps a saint, seer or prophet.

I knew Louis Grossman as few knew him. I sat with him for eight years at the Hebrew Union College on the same bench, read the same books, studied the same lessons, shared his joys and sorrows, heard his sighs and songs of joy, exchanged confidences with him and learned his aspirations and expectations. He did not know the real, sordid world as it is, though he had disappointments. He was in the world, but always a little above it, or a distance away from it. He was too pure-minded to be engulfed in the meshes of tainted souls. He shunned them as a child shrinks from a masked figure. He remained pure and childlike—and it was, on this account, that he loved children better than grown-ups.

His childlike nature felt at home with children. And the little ones were also attracted to him. He and they were congenial spirits. There was an invisible bond between them; it was the native purity of the childlike soul.

Grossman knew the psychology of the child and this aided him in his interpretation of religion to children. We all realize that example is better than precept, but our departed friend understood how to present an example of spiritual living to the children. He did not tell them much about God, but let them feel through his words and deeds that God was back of him. His pupils believed in God because he did; they accepted Judaism as he taught it in his conduct and practice.

Grossman was first of all a teacher of the young and then a teacher for their elders. He was always the *pedagog*,—never the orator striving for pyrotechnic, rhetorical, dramatic effects. His pulpit was only another form of the classroom desk. His pulpit utterances were ethical lessons, sermons, homilies, heart-to-heart talks between the pastor and his flock. He seldom indulged in lectures on the sensational topics of the day, though he was not averse to using occurrences of life, as they surged about him, to illuminate a text or point a moral. And his words were effective not because of the force of eloquence, but because the people felt that behind those words was a pure motive and a sincerity of purpose. And the people heard him gladly and followed him implicitly because, as he walked in their

midst, he lived the life and the religion about which he preached. He and his people were one in mind and heart. He was their teacher, mentor, friend. In season and out he aided and comforted and inspired them.

Throughout his long and active career he only had two charges, one in Detroit and the other in Cincinnati. Both communities honored and loved him, and his name became a household word.

Our never-to-be-forgotten leader and teacher, Isaac M. Wise, knew and understood Grossman and when he chose him as associate in his own pulpit, he demonstrated his faith in his former pupil's ability and character. And Dr. Wise never had occasion to regret his choice and the people of B'nai Jeshurun Congregation of Cincinnati, to the very end of Grossman's career, approved Dr. Wise's selection. It is to the everlasting credit of Grossman that he was a worthy successor of Isaac M. Wise.

To many of the younger generation of rabbis in this country, Dr. Grossman was a source of inspiration. From the pedagog of the religious school and pulpit, he rose to the dignity and influence of a professor in his Alma Mater, the Hebrew Union College. This promotion speaks for itself and no words of mine can enhance the *eclat* that that honorable position added to the renown of our departed colleague.

The Central Conference of American Rabbis does well to cherish the memory of this distinguished rabbi and teacher in Israel. He was one of our leaders, and his presidential messages have left a lasting impress on the deliberations of our fraternity. We recall his forceful conduct in the administration of our Conference's affairs and in the debates on many important issues. His writings and addresses, recorded in the Conference's Year Books, as well as his numerous publications, monographs and books, form a lasting monument to his scholarship, his career, his character and influence in the House of Israel.

EMANUEL GERECHTER

ALVIN S. LUCHS

Emanuel Gerechter's life almost paralleled, I believe, in time the life of Isaac S. Moses, of whom, our colleague, Dr. Stolz, has spoken

so brilliantly. He was born in the early 40's of the last century in East Prussia, and studied at Koenigsberg, and I believe, for two years, he held a rabbinical position in a small town in Germany. Coming to the United States in his late 20's he held positions successively in the City of New York, in Detroit, in Grand Rapids and Milwaukee, and for the last twenty or twenty-five years of his life, he was the rabbi of the small but exceedingly responsive congregation at Appleton, Wisconsin, where his ministrations were received by his people with the heartiness with which they were given by him.

I believe that the men in the metropolitan districts do not always leave the fine personal impress upon the people with whom they come in contact and upon their congregations as does the man who has a community of a hundred or so souls to which he ministers. Emanuel Gerechter served those people in Appleton well. I have had personal communications from men and women who were of his congregation, and who loved him with an abounding love for the goodness which he manifested in his life, for his resplendent character, and for his scholarliness,—all of which were a real part of him.

He represented, I believe, the carrying on of the tradition of the early reform rabbis. He knew Dr. Wise, and Rabbi Lilienthal, and Dr. Felsenthal well, and he, during the last years of his life, carried into effect the teachings of these great leaders in Israel.

Emanuel Gerechter was a scholar. He was for the term during which he was in Appleton, Professor of German and History at a little college there—Lawrence College—and when he left he was made professor Emeritus of that institution. He was retired about seven or eight years ago and came to New York to spend his last days.

His life was not a happy one. I think I am correct in fact, when I say that during his lifetime he buried six chidren, three of whom died within a month while he was living in Milwaukee, due to a typhoid epidemic, and about ten years ago he was forced to part with his life companion, his wife, who, he often told me, had meant so much to him.

I realize again, I want to say, the inadequacy of the speaker and the few remarks which I have been able to make. I wish that I had the opportunity and the time to tell what Dr. Gerechter really was; with all of his misfortunes, in all of his troubles he was never bitter. He

realized, I believe, more than most of us who are in affluent circumstances, how much we have to be grateful for, and to his dying moments he was a thankful man, happy that he had received so many benefits from the world.

The last time that Emanuel Gerechter was out of his home was on last Yom Kippur. He spent the day in the synagog. As he had been in the service of the Jewish people for so many years, so did he spend his last hours, in the synagog; and the final work which he did was the blowing of the blast of the shofar at the close of the Yom Kippur service. As he had spent his whole life in the service of the Jewish community, so did he spend his last day, a fitting conclusion to a worthy life.

E

ON ADULT EDUCATION IN RELIGION

H. G. ENELOW

For years we have been discussing the subject of religious education. We have touched on its various phases—method, content, curriculum, and what not. That our researches and debates have yielded some valuable results, none will gainsay. Yet one thing, I believe, we have overlooked, or at least not considered sufficiently, namely, the place of the adult in religious education, or perhaps I should say, the relation of the adult to the entire subject. Our tendency has been to think of religious education almost wholly in terms of the child.

Now, experience must have taught us that without the adult we cannot make much headway in the field of religious education. For this there are various good reasons.

First, even the child cannot be expected to go very far in his religious development without the help and encouragement of the adults who surround him. It is the elders that have always initiated the young into the religious life, teaching them its beauties and practices; and there is no likelihood that even in this period of autonomous childhood, that universal precedent can be abolished entirely. We may make all possible plans and projects for the religious training of our children; yet it is certain that we shall work in vain if the impact of the adult life is inimical to religious intelligence and fervor. When our children are planted in godly homes, then we may reasonably hope for their flourishment in the courts of Religion—if I may thus construe the classic utterance of the Psalmist. The responsibility of the adult for the religious education of the child does not end when he has enrolled the child at the school of religion: it is emphasized by that act.

Moreover, it is futile for anyone to try to master the whole field of religious education, or, specifically, of Judaism, within the period allotted to childhood instruction. The futility of such an attempt is due not merely to the short hours at our disposal. I know that some hope to overcome this particular difficulty by the present efforts to secure an additional hour or two for the religious school. In reality,

however, the difficulty is much more serious. It is impossible to finish one's religious education in childhood, no matter how faithful one might be, and how many hours one might devote to it. Religion is part of the whole of life. No normal individual remains a child forever. He grows; at least, he changes from year to year, and his attitude to religion also changes. He would not be worth anything spiritually or intellectually if change he did not. It is idle to expect the religious lessons of childhood to prove adequate to the questions and emergencies thrown up by the experience of adult life. The attitude of the adult to religion differs—and necessarily differs—from that of the child; and if there is to be a continuous correlation between one's life and one's religion, it is essential that the process of one's education in religion shall be made equally continuous. The mere fact that in childhood you have given an hour more or less to studying the Bible or the martyrology of your people, is not going to secure your adjustment to the crises of the religious life created by your adult experience.

The exponents of the Jewish religion have from time immemorial understood this fact. As far as I know, they never thought of religious education merely, or chiefly, in terms of childhood. On the contrary, it was something meant for the whole life, like religion. If religion was a lifelong task, so was the study of religion. There was no difference in this regard between Torah and *Yirath Shamayim.* It is true that the masters of Judaism time and again emphasized the superior advantage of childhood study to that of old age. They realized that when our minds are young and fresh, it is easier for us to learn, and that the things then learnt, enter more deeply into our beings. That is what made R. Elisha b. Abuya say that the things of the Torah one has learnt in childhood get into one's blood and come out of one's mouth distinctly: *Ha-lomed Torah be-yaldutho dibre Torah niblain bedamav veyozin mipiv mephorashin,* unlike those things one has learnt in old age. But the view, expressed in this and similar sayings, did not affect the attitude of the old masters to adult education in religion. On the contrary, they never wearied of asserting that religious education—the study of the Ṭorah—is a continuous process, as well as a lifelong obligation, for the spiritually minded individual, and they did not hesitate to voice their conviction that

religious intelligence is progressive, growing with the years of exercise, and that so is religious stupidity. The disciples of the wise, they affirmed, excel in wisdom and outlook as they grow older; while the contrary happens to those who neglect study. And this view inaugurated by the very fathers of Judaism, has prevailed among us throughout the ages.

If we are to make real progress with the religious education of our congregations, I believe we need to renew our traditional estimate of the place of the adult in this task. We have counted on the children alone long enough, and Heaven knows, as children they have done their share, and are still doing it. Upon their breath (as the Sages have said) our spiritual world still hangs. But we need, also, the substantial support of adult adhesion to Religion, if Religion is to grow more of a force in the everyday life of the adult than hitherto it has been. For such emphasis the time seems particularly opportune, in view of the increasing interest in the general subject of adult education.

Moreover, the popular excuse for the adult's indifference to education is now beginning to disappear. It used to be held that the adult mind was not educable. After adolescence, it was assumed, the doors of one's mind somehow were closed. It was as if you were excused from further effort by the unalterable (and merciful) provisions of Nature. Thereafter the most you were meant to do was to read a lively novel or pore over the pages of a picture-paper. Competent students, however, now tell us that all this is a delusion. There is no ground for such pedagogic fatalism. The human mind does not close its educational career when one has reached one's teens. It remains educable through one's adult life, with but slight variations in mental capacity.

Professor E. H. Thorndike, of Columbia University, sought to show this at a recent meeting of the American Association for Adult Education, in an address based on numerous experiences, and summed up in an editorial of The New York Times. An artificial language, based on logical principles, Prof. Thorndike has found, is acquired more rapidly by adults than by children. The elder group of adults, ranging from 35 years upward and averaging 42 years, learned a little less rapidly than the younger adult group, averaging 22 years

of age; but both surpassed the children. A similar superiority was found for adult groups in learning arithmetic, as well as reading and spelling; and in all these subjects they learned more quickly than they would have as children at the age of twelve. They do this, Dr. Thorndike explains, because they learn more per hour of study than can children. His general conclusion, reached from extensive experiments with adults learning algebra, science, and foreign languages in night schools, and shorthand and typewriting in secretarial schools, is that ability to learn rises to about the age of 20, after which it remains stationary for a period of some years and then begins slowly to decline—he estimates at the rate of about 1 per cent. per year. If the stationary period lasts till 30, a man would still have a fairly large balance of learning capacity left at 70. Increased desire and determination may offset even the 1 per cent. deterioration in ability; for, as Dr. Thorndike adds, the chief reason why adults seldom learn a new language or a new trade "is not the lack of ability, but the lack of opportunity or desire." If such educability persists in other subjects, why not in Religion?

One thing is certain, namely, that Judaism offers enough subjects of study for a life-time, as well as for the most ambitious and most energetic educational enterprise. And for obvious reasons. First, it is a Religion,—or, if you are so up-to-date as to dislike this designation—it is a Something with a History. Then, it has a vast and varied Literature to its credit. Besides, it is the actual Religion of millions of men and women living amid the intellectual transformations and spiritual conflicts of today. There is no end of themes suggested by these diverse aspects of Judaism—themes in which study of the past may be, and should be, blended with application to the spiritual perplexities and requirements of today. If Judaism is to retain its hold upon the minds of its nominal devotees, and even play a part in the modern reconstruction of religious thought, then we must study it more thoroughly. There is no other way. Judaism cannot be conquered by mere oratorical charm, nor mastered by rhetorical magic: *Ki lo nahash be-Yakob velo kesem be-Yisrael: kaet yeamer le-Yakob ule-Yisrael ma paal el:* the Jew must be able to answer the questions men are asking about God and His work. What R. Akiba said long ago, still stands. "Most important is study; for study leads to prac-

tice", or, as his contemporary, R. Elazar b. Azariah, put it: "Words of the Torah direct a man toward the ways of life"; *Dibre Torah mekavenin et ha-adam le-darke ḥayyim.*

As Reform rabbis, I think, there are special reasons why we should try to develop anew religious education among the adults of our congregations. First, for the sake of Reform Judaism. It is not fair to allow Reform Judaism to drift more and more away from the educational ideal of Judaism. Whatever our concept of the Torah, we do not want Reform Judaism to become indifferent to all kinds of Torah. And, then, for our own sake. The more zealously we uphold the educational ideal to our adherents, and try to stimulate and serve it, the more we ourselves shall have to keep up the process of education; and that, as we know, has always formed one of the chief rules and rewards of the rabbinic occupation.

DISCUSSION

Rabbi Isaac Landman: May I bring before the members of the Conference a suggestion which we are working out in our congregation. We have made several efforts there and feel that now we are on the way to achieve something. I hope that it may give a hint to other members of the Conference of what might be done.

We have in our system of religious education, in addition to the Elementary School of eight years and the Religious High School of four years, a Bible School of six years and an Adult Religion School of four years.

It was a very difficult problem to center the interest of adults on religious education. We fell upon a plan that I offer to you. I would like to see it attempted in other congregations. Perhaps it will work out the way it is working out with us.

We found that the difficulty with successful Bible classes, rather with unsuccessful Bible classes, was due to the fact that the leaders use the lecture method of instruction. They speak *about* the Bible. They compare the Bible to other literatures. The class itself, however, has no background whatever. They do not know the Bible, have never read it;

and that is why Bible classes which begin with a great number, peter out during the year and end in failure.

After several attempts of this kind we determined that we could teach the Bible text and not deliver lectures. It may surprise you to know that adults will pursue a Bible course, on week-day mornings, covering five years, that classes will hold together until the five-year course is completed. It may be of additional interest to you to know that after the first group was graduated from our Bible School, the graduates requested that the year following I lead them in a study of the New Testament from the Jewish point of view.

The matter of religious classes for adults appeared more difficult still—how to find the stimulus that would encourage adults to come to class and study religion. We attempted this and are finding that it is working out. We prepared a course for adults paralleling the curriculum of the Religious High School. Four classes were established. We limited enrollment to parents of boys and girls in the four Religious High School grades, and I am pleased to report that at the end of the third year, beginning three years ago with the one class in the first year, the interest continues. The parents of the boys and girls who pursued the course prepared for them the first year, and the second year, are now following the course in the third year. In other words, this coming Fall we shall have four classes pursuing four distinct courses in our Adult Religion School.

The Bible classes meet on Wednesday morning; the adult religion classes on Sunday morning. What we are attempting is merely a beginning. We do not claim success in what we have achieved so far. I offer these experiences as one effort which is being made to follow the splendid suggestions in Dr. Enelow's paper.

Rabbi Harris: The title of this paper is significant. We are glad that this subject has been chosen; it is very timely, as the latter part of Dr. Enelow's paper indicates; we are also glad it was put into such competent hands as those of Dr.

Enelow. It brings home a very vital situation to most of us in our congregational experience, i. e., the ignorance of the adult Jew of his own traditions, even going to non-Jewish sources to acquire a misinterpretation of what Judaism stands for.

I am pleased to notice that a good many rabbis have Bible classes for their adults with more or less success, the term Bible very often including general history and literature of the Jew.

During the last year I found a surprising interest of my people, i. e., the adults, in subjects of Jewish concern. You know we often have to be apologetic, when we bring a subject of Jewish interest or shall I say Jewish non-interest before our people—anything but that! We have to move so carefully and "walk softly" when we approach our young people as to the advisability of some Jewish problem, on a general platform, so I was surprisedly pleased to find that they really were interested. These were some of the questions that I presented to them: "When did Judaism begin?" "What do Jews believe?" "What is the historic background of many of our religious institutions?" "What is the theology of the prayerbook?" (a theme, by-the-way, voiced in the President's message). And much more important than that which I had to say to them in my original presentation, was that that was brought out by their questions. You would be surprised how many superstitions linger among modern Jews, Jews who had rather flouted the idea that they were superstitious at all. I rather regard it as the duty of every rabbi, independent of course of educating his people in the pulpit and through the sermon—by-the-way the sermon may be made a fuller means of religious education than it is—I would urge that each rabbi take this paper and these recommendations of Dr. Enelow to heart and begin the religious education of his own congregation.

F

THE PROPHETS AND NATIONALISM

MOSES BUTTENWIESER

In discussing with you the subject assigned to me, *The Prophets and Nationalism,* I shall limit my remarks, for reasons which will at once be obvious, to the so-called literary prophets—the bearers of that great religious movement which began about the middle of the eighth century B. C. with Amos, the shepherd of Tekoa, and which extended after him without break for over four centuries, through all vicissitudes of the national life, before, during and after the exile.

This prophetic movement is the outstanding factor in the religious evolution of Israel, shaping and determining as it did the subsequent course not alone of Israelitish religion but of Israelitish history in general, and illustrating at every point the truth of the Deuteronomic utterance

כי לא על הלחם לבדו יחיה האדם כי על כל מוצא פי יהוה

"Man does not live by bread alone,
But by all that comes from the mouth of God." [1]

Consider for a moment the phenomenon of Israel's resurrection after the nation had been destroyed and the people scattered in exile. Was this phenomenon not the fruit of the faith and teaching of the prophets? Certainly it was not the result of economic causes or material influences of whatever sort. Without the prophetic preaching through the two centuries before its national existence received the final blow from Babylon, Israel would have fared like so many other nations of antiquity. It would have simply disappeared from the scene of history, leaving but a negligible record of its spiritual life and national genius.[2]

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[1] Deuteronomy VIII, 3.

[2] To substantiate this statement, it may be pointed out briefly that even the older strata of the Hexateuch, the Yahwistic and Elohistic, show the influence of the prophetic preaching and that, in the form in which they have come down to us, they are the product of the final metamorphoses which their ancient contents underwent among the followers of the great literary prophets. Thus Hosea's reference to

"Man does not live by bread alone!" The rebirth of Israel after it had ceased to exist as a nation was the fulfillment in part of the prophetic dream, was the result of the prophetic faith preached in and out of season without break or faltering from Amos and Hosea to Deutero-Isaiah and his disciples. This being the case, it is but natural that we should consider the prophets from the aspect of nationalism. What was their line of thinking? What do we find in the records they have left us, what words or actions to throw light on this point?

Before presenting the findings I wish to explain that very reluctantly I limit myself to the great preexilic prophets. I should like greatly to trace Deutero-Isaiah's influence on the religious evolution of postexilic Judaism and show that it was he, and not Ezekiel, who breathed new life into the dead body of Israel, but to include Deutero-Isaiah would be to attempt more than is possible within the limits of a single paper.

I

From the outset it must be emphasized that the prophets, each and every one of them, loved their native country with a fervor and devo-

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the Jacob story (XII, 3-5, 13) presupposes a version quite at variance with that of Genesis, a version of a more primitive, mythical character. Thus too Ezekiel's characterization (in Ch. XVI) of Israel's whole past as wicked and defiled, specifically his censure,

"By birth and origin thou art Canaanitish:
Thy father was an Amorite, and thy mother a Hittite" (v. 3),

shows that the story of Abraham as told in Genesis could not have been current in his day, as in that case he could not possibly have made such a charge. It is in Deutero-Isaiah that we first find evidence of the existence of such a story. Note how Deutero-Isaiah lays emphasis on Abraham's call by God for the good of humanity, how he speaks of him as the friend of God, and holds him up as an ideal (cf. Isaiah XLI, 8-9, LI, 1-2). Though prevented by the limits of the present paper from entering into Deutero-Isaiah, we must at least in passing stress the significance of the fact that the most precious parts of the Abraham story date from the time when Deutero-Isaiah wrote.

The Books of Kings, it is hardly necessary to mention, are the product of the Deuteronomic school, compiled during the exile or in the first decades of the postexilic period. From the same period dates the Deuteronomic redaction of Judges and Samuel. The revision was so skilfully carried out that the general reader is hardly aware of the fact that there is a radical difference in spirit and tendency between the Deuteronomic additions and the original works.

tion of which the cosmopolitan man of the twentieth century can scarcely have any notion. For them, as indeed for the man of antiquity in general, personal existence was unthinkable apart from the life of their country.

Let us turn, by way of illustration, to Jeremiah—at once the most impassioned and introspective of all the prophets. In his famous Temple sermon,[3] you will remember, Jeremiah had denounced the people's belief in the inviolate sanctity of the Temple and the efficacy of the sacrificial cult, and had declared that in order to show the mockery of their belief God would destroy the Temple and disperse the nation. He was condemned to death for his audacity, but with the aid of a devoted follower he managed to escape into hiding.[4]. He then poured out his soul in a confession [5]—a confession which reveals to us the tender love he bore his country even when he was treated as an enemy and outlaw:

"Woe unto me, my mother", he exclaims, "that thou didst bear me,
A man of enmity and attack for the whole land!
I have not lent to them, nor have they lent to me;
Yet every one curses me."

He asks God to avenge him on his persecutors, but in the same breath he banishes the thought and prays that God may rather let him die.[5a] He loses sight of his own suffering in the larger sorrow he feels for his doomed people.

This sorrow the confession pictures as a crushing weight from which he cannot escape, as a terrible shadow hanging over all his thoughts even in his moments of spiritual exaltation. Thus after declaring triumphantly that the words of God are the joy and delight of his heart, that he verily devours them, he cries out:

"I have not sat in the company of joyful men and rejoiced,
I have sat lonely because of thy overmastering force;
(he refers to the painful nature of God's revelation)

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[3]Jeremiah VII, 1-15, 21-26.

[4]I have pointed out the proof of this in *The Prophets of Israel* (The Macmillan Company, 1914), pp. 24-49.

[5]Jeremiah XV, 10, 15-21.

[5a] אל לארך אפך is with the Greek and Targum to be construed with תקחני: הנקם לי מרדפי, and not with

"Avenge me on my persecutors, not however, according to Thy longsuffering—
O, take me away!" (that means, let me die: cf. I Kings, XIX, 4).

Thou hast filled me with gloom.
Why must my grief be everlasting?
Why must the blow dealt me be fatal,
Beyond cure?"

Jeremiah's grief for his doomed people dominates all his writings—sermons as well as confessions. He knew that his people were past hope, he knew that they would not repent, that they could not be saved, and that therefore as far as they were concerned, his preaching was in vain. But he could not reconcile his love for his people to the thought of their destruction. The very knowledge that their doom was inevitable made the thought of it torture; and the fact that he loved them so deeply made it impossible for him to get the thought out of his mind. His people were rushing blindly to their doom, and he was powerless to stay them. Again and again he visualized every detail and circumstance of their destruction. Yet in his at times almost frenzied grief at this knowledge, in his recoil from the terrible prospect, his heart cried out for the impossible—that God might suspend His judgment, that his people might yet be saved. This inward conflict explains why in his sermons the prophet often breaks off in the very middle of his vision of the approaching catastrophe to exhort his indifferent hearers to repent while there is yet time. It explains also why Jeremiah prays that God may uphold him in that fateful hour when his faith will be put to the real test, when he will need greater strength than ever—on the day of the fall of his nation. How logical is his prayer! Jeremiah realizes that there is an essential difference between simply knowing that a calamity is inevitable and actually being brought face to face with it.

Though we do not find in the writings of the other preexilic prophets such complete revelations as we find in the confessions of Jeremiah, yet we have ample evidence that the foreknowledge of their people's doom was a tragic realization for every one of them. Even Amos, contrary to the view held by many scholars, was no exception to the rule. Austere and uncompromising Amos was without doubt, but not indifferent. To be sure, he does not give expression to his feelings in the same manner as Hosea or Jeremiah or Isaiah, but he shows no lack of sympathy for his erring people withal. Witness his confession in chapter VII that, before he realized that no intercession could stay God's judgment, he was wont to pray for his people whenever

disaster befell them. Indeed, Amos' dirges and various descriptions of judgment reveal a soul shaken and haunted by visions of the coming doom:

"Fallen is the virgin Israel,
Powerless to rise again,
Prostrated to the ground—
No one to lift her up."[6]

And farther on,

"Thus says the Lord,
In all places there will be wailing,
And in all streets the people will cry
Woe, woe!
The husbandmen will call the professional mourners for wailing and lamentation;
All the vineyards will resound with mourning
When I march through your midst, says the Lord."[7]

Again he says:

"The singers of the palaces will wail on that day (of doom);
The bodies of the dead will be everywhere,
Tossed aside silently.
On that day, says the Lord,
I will cause the sun to set at midday,
I will cast the land into darkness in broad daylight.....
I will make it like the mourning for a darling child:
The end of it will be a bitter day."[8]

So completely preoccupied is Amos with these visions of doom that he sees in the most innocent objects about him, such as a basket of ripe fruit, a reminder of his people's ripeness for judgment.[9]

The sorrow which oppressed the prophets because they were powerless to avert the ruin they foresaw, is especially in evidence in Hosea —Hosea whose profound human sympathy is revealed in the story of his tragic love and the parallel in miniature he sees in it to God's experience with Israel. It was his unhappy marital experience, Hosea tells us himself, that made him a prophet, and led him to his vision of Divine Love. His own unchanging human love spoke to him of the Infinite and Eternal. His devotion to a faithless wife opened his understanding to the boundless love of God for his erring children.

[6]Amos V, 2.
[7]*Ibidem* V, 16 f.
[8]*Ibidem* VIII, 3, 9 f.
[9]Cf. *Ibidem* VIII, 1 f.

Hosea's concern for his country, his grief over its fate is evident throughout his preaching. To give just one illustration of the many that might be quoted:

"Ephraim's glory shall fly away like a bird:
There shall be no births, no motherhood, no young.
Ephraim is smitten, its roots are withered,
It will bear no fruit.
Though they bring forth children,
I will slay the loved ones of their womb;
Yea, though they bring up their children,
I will bereave them, will make them childless.
Woe unto them when I turn away from them!" [10]

In these verses God has been represented as speaking; in what follows the prophet expresses his own feelings:

"I see Ephraim's children hunted down,
See Ephraim leading out its children to slaughter." [11]

Then, having in mind no doubt the people's sinfulness and wicked enmity toward him, which according to his own words are driving him to madness and despair,[12] he starts on in a new vein, "Give them, O Lord," but breaks off short. Apparently he was going to say that God should pay them in full for their sins, but, overcome by his vision of the youth of the country being mowed down in battle, he finishes:

"Alas! What canst thou give them?
Give them a barren womb and dry breasts." [13]

The prophecies of Isaiah reflect just as keen preoccupation with Israel's fate as the writings of Amos and Hosea. Many biblical scholars maintain the contrary. They argue that, unlike the other prophets, Isaiah gained an evergrowing influence over the government and people until at last, in the supreme crisis of the years 705-701 B. C., he was practically at the helm of the state. This view, however, is not borne out by the facts of the case. Isaiah's prophecies show him even more outspoken than Amos and Hosea in regard to his countrymen's lack of response to his message. In the *Vision of*

[10] Hosea IX, 11, 16, 12: verse 16 must originally have stood between verse 11 and 12.

[11] *Ibidem* verse 13. Instead of the meaningless לְצוֹר שְׁחוּלָה בְּנָיָהּ of the Massoretic text, the Hebrew copy of the Greek version read לצוד שָׁת לה בָּנָיו. In the second half verse להוֹצִיא is an emphatic infinitive.

[12] Cf. verse 7 f.

[13] *Ibidem*, verse 14.

his Consecration he declares bitterly that God has sent him "to dull the hearts of the people, to deafen their ears and to blind their eyes, lest they see with their eyes, and hear with their ears, and in their hearts understand, and be healed."[14] It is clear that Isaiah cherishes no illusions. From the very outset he realizes the hopelessness of the situation. The only present effect of his preaching can be to show his people's corruption and spiritual blindness and to demonstrate their ripeness for judgment. Isaiah's later prophecies are all in the same vein, even those of the critical years of 705-701 when the country was invaded by Assyria. In one of these he tells his hearers that it is their incurable blindness that makes his preaching to them "like the words of a sealed book,"[15] while in another he exclaims in despair that he is speaking to a people that will not listen—a heedless, faithless people. Consequently he declares that since his message is wasted on his own age, it must be saved for a future and more discerning generation in order to prove to them the truth of God's word:

"Now go, write it down (the message), inscribe it in a scroll
That it may serve as a lasting testimony in days to come;
For they are a rebellious people, faithless sons they are,
Sons who will not hear the revelation of God,
Who say to the seers, 'See not,' and to the prophets,
'Do not prophesy to us the truth!
Speak to us flatteries, prophesy delusions!
Get out of our way, be gone from our path!
Leave us in peace about the Holy One of Israel!' " [16]

The erroneous view, already referred to, that Isaiah occupied a commanding position in the state under Hezekiah is due mainly to the account in Kings of Isaiah's relation to Hezekiah and the rôle he played in the critical events of the year 701.[17] This account, however, as we shall prove a little later on, is wholly legendary. I want to say for the present that with the view that Isaiah was recognized in his own times as a prophet is usually associated the picture of him as a calm, composed, and contented man. Now this picture has nothing in common with the real Isaiah as we find him revealed in his prophecies—a man with anguished heart, warning his heedless

[14]Isaiah VI, 9 f.
[15]*Ibidem* XXIX, 10 f.
[16]*Ibidem* XXX, 8-11.
[17]Cf. II Kings XVIII, 13—XX, 21; Isaiah XXXVI-XXXIX.

people that they are rushing headlong to destruction. His anguish is reflected throughout his prophecies, lending them a marked elegiac tone. Owing to the customary biased approach to Isaiah, caused by the fictitious picture in Kings, biblical scholars have failed to catch this elegiac tone. It is, however, unmistakable. Take for example the lines cited a moment ago from the *Vision of his Consecration:*

"I heard the voice of God saying,
'Whom shall I send, and who will be my messenger?"
And I answered, 'Here am I; send me!'
Then He said, 'Go and tell this people,
Hear ye, hear ye, but understand not!
See ye, see ye, but perceive not!
Dull the hearts of this people,
Deafen their ears and blind their eyes,
Lest they see with their eyes, and hear with their ears,
And in their hearts understand, and be healed.' "[18]

Or take the bitter cry that I have already quoted over the futility of his life-work. Many more telling examples might be quoted if time permitted. One of these in especial must be pointed out, since in it the prophet makes clear reference to the grief he suffers at the thought of the coming destruction, and particularly since it furnishes conclusive proof that the account in Kings is legendary. This prophecy, known as *The Valley of Vision Prophecy,* is Isaiah's last utterance.[19] It was delivered on the occasion of the sudden withdrawal of Sennacherib's besieging force from Jerusalem and the hurried departure of the Assyrians from the country. The date is established by the opening verses and vv. 7-11. The former describe the people as wild with joy over the removal of a great peril, the latter give a clear picture of this peril. The whole country, we learn, had been overrun, its fortresses, "the protecting screen" of Jerusalem, had been reduced, and the enemy had stood before the very gates of the capital. And the detailed description of the measures which the people adopted in that crisis is identical with the account in Chronicles of the precautions taken by Hezekiah in the year 701 B. C. when Jerusalem was besieged by a detachment of Sennacherib's army.[20]

[18]Isaiah VI, 8-10.
[19]*Ibidem* XXII, 1-5, 7-14. Verse 6, I have shown in *The Prophets of Israel,* pp. 287 ff., does not belong here, but stood originally in XXI, 9.
[20]Cf. II Chronicles XXXII, 1-5, 30.

When one considers the complete ruin the country had suffered from the Assyrian invasion (Isaiah is still more explicit about this in another prophecy of the years 705-701 [21]), especially when one considers the seriousness of the situation when Jerusalem itself was besieged, one cannot wonder at the unrestrained joy of the people when they awoke one morning to find the besieging force withdrawn and the Assyrian armies gone. One must rather wonder at Isaiah's behavior when the country was delivered. Appearing among the exulting crowds, he asked what possessed them to ascend to the housetops and shout for joy? Their "slain", he continues "are not those that have been killed by the sword, not those that have fallen in war," but rather they are those lighthearted survivors, blind to the real state of affairs, heedless of the day near at hand when they and their chieftains shall be bound in fetters or forced to flee far away.[22] Therefore he begs his hearers to turn away from him that he may weep in bitter loneliness over their coming ruin:

"For a day of panic, of treading down and confusion,
The Lord God of hosts has in readiness:
In the valley of vision the walls are bursting,
And cries reecho to the mountains."

There has been much speculation about 'the valley of vision', and various necessarily unsuccessful attempts have been made to explain the name and to locate the valley. As soon as the phrase is taken for what it is—a poetic figure—its meaning is self-evident. The people are rejoicing blindly, for on the surface it looks as if they had every reason to be confident of the future, but to the prophet's vision the reality is revealed, and he sees their coming destruction in all its harrowing details.

No more conclusive evidence could be desired than this prophecy to confirm what we have already seen was Isaiah's attitude in the crisis of the year 701. It precludes, in fact, any other explanation. For if, as the record in Kings tells us, Isaiah believed that Assyria by her attack on Jerusalem proved herself the enemy of Yahweh, and if the more desperate the situation grew, the more confident he became of the ultimate triumph of Yahweh's cause, and if moreover he even predicted the exact turn of events, as the record claims he did, then

[21] In Isaiah, Chap. I: cf. verses 7-9.
[22] The perfects of Isaiah XXII, 3, are prophetic perfects.

certainly it is not conceivable that after his prediction had been fulfilled he would deliver anything like *The Valley of Vision Prophecy.* Rather would he have pointed triumphantly to the glorious vindication of his faith and have joined in the general rejoicing over the deliverance of Jerusalem.

II

Love of country we have found is the characteristic common to all the prophets from Amos to Jeremiah. This fact, however, far from explaining their preaching, presents a problem. How shall we reconcile their love of country with their preaching of doom? Ordinary patriotism tends to minimize the danger; it cannot admit that any situation, however alarming, is past hope—ultimately the beloved country must triumph. Thus the later author of the legend in Kings conceives Isaiah as a typical patriot, and pictures him during the crisis of the year 701 as filled with faith that Yahweh would come to the country's rescue. The real Isaiah, there is proof,[23] this author did not know. Indeed, he could not have understood such a character any more than could the prophet's contemporaries. When have patriots behaved as Isaiah behaved at the deliverance of Jerusalem from the threatened conquest by Assyria? His prediction of doom in that hour of joy must have fallen like a bolt from the blue. How incomprehensible to the people must have seemed his denunciation of their preparations for the defence of Jerusalem, his branding as impious their various precautions, even their provisions for an adequate water supply! What a lonely figure must Isaiah have been both during the evil crisis and in the joyous hour of deliverance?

Jeremiah presents a still more dramatic case. The first siege of Jerusalem by the Chaldaeans had come to an abrupt end. Nebuchadnezzar, on hearing that an Egyptian army was coming to the relief of Judah, had hurriedly left the country. The people, elated at the turn of events and believing all danger past, reenslaved their serfs,

[23] The author of II Kings XIX (the main source for the erroneous view respecting the role Isaiah played in the crisis of 701) betrays an amazing ignorance of the existing situation. He ascribes to Isaiah the prediction that "The King of Assyria shall not come to the city (Jerusalem), nor shoot an arrow at her, nor face her with a shield, nor erect a rampart around her" (v. 32). Manifestly he did not know that at that very moment Jerusalem was under actual siege by a detachment of Sennacherib's army.

who, by a royal proclamation, had been set free to help against the enemy. It was, we infer, in the midst of the general rejoicing over the nation's deliverance, that Jeremiah appeared among the people, scoffed at the emptiness of their victory and predicted that utter ruin would befall them for the act of treachery they had just committed. The Chaldaeans, he warned them, would come back and conquer the city; he closed his prediction:

> "Even should ye destroy the whole army of the Chaldaeans until only the massacred be left, these will rise in their tents, man by man, and burn the city."[24]

When later the Chaldaeans came back, Jeremiah repeated his prediction that the country was doomed beyond recall, and drastically told the people that they were engaged in a hopeless struggle since God Himself was in arms against them—told them that the city must fall and every soul therein perish, whether by the sword, by famine or by pestilence, and with bitter irony concluded that only those who should desert to the Chaldaeans might escape.[25]

Jeremiah himself tells us how dear his courage cost him. His own priestly clan threatened to kill him, his family denounced him, and his closest friends were ready to betray him.[26] There are, indeed, some modern scholars who think that Jeremiah's contemporaries were right in judging and treating him as they did, that he actually proved himself a traitor to his country. But these are far afield.

Another typical illustration of the prophetic disregard of the actual and material in preaching doom is the enigmatic behavior of Amos at Beth-El. It is important to note that the circumstances which mark the very appearance of Amos as a prophet present a situation strikingly similar to that of Jerusalem's deliverance in 701, which called forth Isaiah's *Valley of Vision Prophecy.*

The generations directly preceding the time of Amos were a dark period in Israel's history. For a century or longer the country had been under the absolute rule of Syria (except for a decade or two under Ahab.) Twice the country had been brought to the verge of

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[24] Jeremiah XXXIV, 8-24; XXXVII, 7b-10 (the original conclusion).
[25] *Ibidem* XXXIV, 1-3, XXXII, 5, XXI, 4-14: cf. *The Prophets of Israel, pp.* 69-76.
[26] Cf. *ibidem* XI, 21, XII, 6, XX, 10. The confession, XI, 18-12, 3a, 5-6 and XX, 7-13, date from the last period of Jeremiah's activity: cf. *op. cit.* pp. 83-86.

ruin; first during the reign of Omri, and again during the reign of Jehoahas. Both times, our records show, the nation's army had been almost completely wiped out. But now Yahweh, as the Books of Kings put it, had in Jeroboam II raised up a savior, the savior craved by Elisha on his deathbed, who once more made Israel free and prosperous and powerful as it had been in the days of its pristine glory under David and Solomon. The Southern Kingdom, too, was enjoying an influx of prosperity in consequence of Amaziah's and Uzziah's reconquest of Edom with its seaport Elath.[27] Because of these successes the people's assurance knew no bounds. They looked upon Jeroboam's victories over Syria as a mere prelude to the greater glories Yahweh was holding in store for them—even to the coming of the Day of Yahweh with the millenium to follow.

The newly won freedom of the nation, with the high hopes to which it gave rise, is not merely the background of Amos' preaching; it was also the immediate incentive to it. It explains why for the delivery of his message Amos went to Beth-El, the foremost sanctuary of the Northern Kingdom, although he addressed himself to his own countrymen as well as to the citizens of the sister kingdom. The significant fact, however, is that he went to Beth-El, not in order to join in the people's rejoicing and celebration of thanksgiving for the achieved deliverance from Syria, but much like Isaiah some sixty years later, in order to protest against their blind materialism and to denounce as a fatal delusion their belief that the Day of Yahweh was fast drawing nigh. The Day of Yahweh that he saw approaching, he told his amazed hearers, was a day of utter darkness and terror rather than a day of light and rejoicing:

"Woe unto them who sigh for the Day of Yahweh!
Of what good should the Day of Yahweh be to you?
It is a day of darkness, and not of light,
A day of utter darkness, without any ray of light."[28]

But more significant still is the fact that it was with the denunciation of this belief that Amos opened his preaching:

"Yahweh will rage from Zion and thunder from Jerusalem,
And the pastures of the shepherds shall mourn,
And the summit of Mt. Carmel shall wither";

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[27] Cf. I Kings XX, 1-34; XXII, 1-4, 29-36, 17; II Kings XII, 18 f., XIII, 3, 7, 14-19; XIV, 25-27, and verse 7 & 22.
[28] Amos V, 18, 20.

which is to say, the whole country from the pasture grounds of the shepherds in the extreme south to the summit of Mt. Carmel in the north will be destroyed as the result of the manifestation of Yahweh so eagerly looked for by Amos' contemporaries. The key to the significance of this paradoxical opening is furnished by the verbatim recurrence of its first part, "Yahweh will rage from Zion and thunder from Jerusalem," in Joel,[29] although modern critics, strange to say, have on the ground of this recurrence questioned the genuineness of the opening and have maintained that the entire verse was carried into Amos by a later editor familiar with Joel IV, 16. Seeing only what is on the surface, these critics have overlooked the all important fact that Amos and Joel differ radically as to the object of Yahweh's manifestation from Zion-Jerusalem. For Amos the object is the destruction of Israel, for Joel, the protection of Israel and its vindication in the eyes of the world. This essential difference excludes the possibility of the line's, "Yahweh will rage from Zion and thunder from Jerusalem", having found its way into Amos from Joel, or even of its having been suggested to Joel by Amos. Only one conclusion is possible, that the two writers used the line independently of each other, that it cannot have originated with either of them, but rather must have belonged to the stock of well known sayings and phrases, which in those ages, like our proverbs today, were common literary property. It was doubtless phrased centuries before Amos—according to all indications, in the days of David and Solomon, when through David's conquest of the Jebusite stronghold Zion-Jerusalem and his ensuing victory over the Philistines in the pitched battle at Mt. Perazim (in the vicinity of Jerusalem), Israel had at last reached the goal for which it had for centuries been fighting—absolute mastery over Canaan. The Books of Samuel and Chronicles in describing these victories emphasize not only the seeming impregnability of the ancient Jebusite stronghold, but also the fact that Yahweh in person had marched forth to battle to confound Israel's enemies and to give victory to His people.[30] Even as late as the days of Isaiah the memory of the formidable display of Yahweh's power at Mt. Perazim was still alive.[31] To these crown-

[29] IV, 16.
[30] See II Samuel V, 6-9, 16-25; I Chronicles XI, 4-7, 13-16; XIV, 8-16.
[31] Cf. Isaiah XXVIII, 21.

ing victories of David, it seems to me, the origin of "Yahweh will rage from Zion and thunder from Jerusalem" is very probably to be traced. In the minds of the people these words came to stand for their highest hopes, in particular for the coming of the Day of Yahweh. They implied for them that whenever Yahweh would manifest His power from His sacred stronghold Zion, it would be to renew His glorious deeds of the days of David of old, to deal defeat to the nation's foes, and to lead Israel to ever greater triumphs until finally He would crown His work with a supreme victory which should usher in for them the dreamed of era of indisturbed peace and prosperity. It is exactly in this sense that Joel, four centuries or more later than Amos, still uses the words. He predicts that the Day of Yahweh is near at hand and concludes his description of it, particularly his description of the march of the countless heathen nations to the Valley of Jehoshaphat only to meet with their destruction at the hand of Yahweh, with the following words:

"The sun and moon shall grow dark, and the stars shall cease to shine,
And Yahweh will rage from Zion and thunder from Jerusalem;
And though heaven and earth shake,
Yahweh will prove Himself a refuge to His people, a stronghold for Israel.
Then shall ye know that I am the Lord your God,
Abiding in Zion, my holy mountain;
Jerusalem will then be holy,
Strangers will live in it no more." [32]

Since it is clear then what the words "Yahweh will rage from Zion and thunder from Jerusalem" connoted to Amos' contemporaries, what hope and what memories were associated with them in their minds, Amos' object in opening his message with them is obvious. It is difficult for us to realize how great must have been the consternation of his hearers when, instead of continuing with the wonted words of promise and assurance, as did Joel centuries later, Amos followed up the familiar line with the prediction, "The pastures of the shepherds shall mourn and the summit of Mt. Carmel shall wither." He could not more forcibly have brought home to his hearers from the very outset that his preaching meant a complete break with all that they cherished and held sacred—all, indeed, it must be added, that at one

[32] Joel IV, 9-17.

time he himself had held sacred. How this break came about he sets forth in the remainder of his message, which, it may now be seen, is but the logical elaboration of the dramatic opening lines. A vision, he goes on to explain, has come to him of the God of the Universe, whose domain reaches far beyond the narrow confines of the country of Israel, whose paternal care is extended even to the Kushites, the despised negro race, who has made known His will and His law to all men, and who holds Israelites and non-Israelites alike accountable for their disobedience to His universal law of humanity.

Here we have the heart of the matter. Had love of country been the all-controlling force of the prophets' mental and spiritual make-up, they would not have become preachers of righteousness, nor would any one of them ever have prepared the way for the rebirth that followed the nation's destruction. Every one of them would have been like Jesus Ananias, who lived at the time of the destruction of the second Temple by the Romans, and of whom we know from Josephus. Four years before the outbreak of the war and at a time when as yet undisturbed peace prevailed in Jerusalem, he appeared during the Feast of Tabernacles and of a sudden began to cry aloud: "A voice from the sunrise, a voice from the sunset, a voice from the four quarters of the earth, a voice against Jerusalem and the Temple, a voice against bridegroom and bride, a voice against the people!" This was his cry day and night, as he went about through the streets of the city. He was arrested, beaten, and at last taken before Albinus, who had him flogged till his bones were laid bare, but to no effect. He suffered his torture without groan or protest, but crying out at every stroke of the scourge, "Woe unto Jerusalem!" He was thought to be a madman and was accordingly discharged. But the remainder of his life he neither associated nor conversed with any one, did not curse those who beat him, nor thank those who gave him food. His one reply to everybody was, "Woe unto Jerusalem!" This cry he kept up continually for over seven years, until during the siege of the city a stone hurled from one of the catapults struck him and silenced him forever.[33]

III

Jesus Ananias has often been called the Jeremiah of his time, but

[33] See Josephus, *Bellum Judaicum* VI, 5, 3.

wrongly so, for there is an essential difference between him and the great prophets. Unlike Jesus Ananias, the prophets did not succumb under the tragic knowledge which possessed them. Day and night, it is true, they brooded over the coming ruin of their people, as did he. But while he sank into the impotence of despair, because he could see nothing beyond the catastrophe which was to engulf the nation, the prophets were roused to a keener prevision and a quickened spiritual insight. Beyond the tragedy of the present they saw the promise of the future and glimpsed God's larger purpose; they envisioned not merely the rebirth of Israel, but the ultimate regeneration of all mankind and the universal dominion of God. It was this vision which gave them the courage and the steadfastness to go forth and proclaim to a doomed people the message of hope they had received from God —the gospel of final deliverance from sin and error.

This transcendent faith is the keynote of the unique religious movement inaugurated by Amos. The prophets were one and all convinced that they were but sowing the seed, that the harvest would be reaped in some future age. From their contemporaries they looked for no response; they well knew that they were preaching to deaf ears, and that for their own age their words were bound to be ineffectual, but they never doubted the ultimate efficacy of their labors, never wavered in their hope of the future.

Thus Isaiah, shortly after the delivery of the *Vision of his Consecration,* in which he had declared that he was sent "to dull the hearts of the people, to deafen their ears and to blind their eyes", called his first born Shĕ'ar-Yashub and explained the name as follows:

"A remnant shall return—
A remnant of Jacob unto the mighty God.
Even though thy people be as the sands of the sea,
A mere remnant shall return;
Destruction is unalterably decreed,
Sweeping in righteousness like a flood."[34]

Jeremiah is still more explicit on this all-essential point in the confession to which we have already had reference, the confession which he wrote after he had fled into hiding to escape execution.[35] The confession, we have seen, described how his sorrow for his doomed people

[34]Isaiah X, 21-23.
[35]Jeremiah XV, 10, 15-21.

weighed more heavily on him during the lonely years he was in hiding, and how his gloomy forebodings deepened until he felt himself on the verge of despair. In the concluding part of the confession the reaction from this state is revealed. We see how Jeremiah braces himself with the thought of his mission and shakes off his depression as apostacy. The cry I have already quoted,

"Why must my grief be everlasting?
Why must the blow dealt me be fatal,
Beyond cure?"

he follows up with the words:

"Therefore thus says the Lord,
If thou returnest unto me,
I shall let thee remain in my service;
If thou producest noble deeds, not base ones,
Thou shalt be my mouthpiece:
Let them become converted to thee,
Sink not thou to their level."

Jeremiah confesses in effect that in yielding to despair over the coming ruin of the nation he has shown himself unworthy of his calling, has deserted the very post assigned to him by God. He realizes that the service of God demands unbounded trust and fortitude. Only by a life of unflagging devotion can he hope to win converts in aftertime.

As further evidence of Jeremiah's belief in the ultimate triumph of the good let us recall that, while in hiding, he had Baruch ben Nerijah write down his past prophecies and read them before the people assembled from all over the country in the Temple. Because of the death sentence hanging over his head, he dared not appear in public and deliver his message himself. The sole effect his efforts to reach the hearts of the people had was that the scroll was burned by the king as sacrilegious. Yet notwithstanding this proof that his prophecies were spurned by his own age, Jeremiah caused them to be rewritten,[36] for he foresaw other ages when justice would triumph and the truth have recognition, and it was to these future ages he was determined to have his words handed down:

"Thus says the Lord, the God of Israel, Inscribe in a scroll all the words I have spoken unto thee, for days shall come when I will bring about a change of fortune for Israel and Judah and

[36] Cf Jeremiah Ch. XXXVI.

take them back to the land of their fathers that they may possess it." [37]

To this second collection of his prophecies Jeremiah appended a confession which is priceless to us; for in it we find revealed the faith which sustained him through his life of persecution—his faith that "God works love, justice and righteousness in the world," and that "To Him the nations shall come from the ends of the earth to confess, Verily our fathers inherited but falsehoods, empty beliefs which are of no avail." [38]

Various other passages and actions bearing on this glorious faith of the prophets might be cited if time permitted. But the illustrations given will suffice to show that those biblical scholars are far afield who consider the prophecies of hope as later adjuncts to the writings of the preexilic prophets. Rather they are an essential, a most consistent, logical part of their preaching. The prophets' belief in a better world to come, their hope for a regenerated human society, is rooted in their primary inner experience, in their realization of the power of the Divine within themselves. It proceeds from the basic conviction which underlies their entire preaching, the conviction that the Divine is inherent in man, constituting his truest, inmost self. By reason of this conviction the prophets could not but be swayed by the hope that the process of history was bound to end in the ultimate triumph of good over evil.

Jeremiah, in his prophecy of the lasting covenant which God will make with Israel in the latter days, even goes so far as to predict that in the ideal future all codified law will be dispensed with, since God's moral law will be indelibly inscribed in the heart of each individual and will assert itself unfailingly in the conscience of every man:

"Verily, days shall come, says the Lord,
When I will make a new covenant with the house of Israel and the house of Judah—
Not like the covenant which I made with their fathers
The day I took them by the hand to lead them out of Egypt,
Which covenant they broke so that I cast them off;

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[37] *Ibidem* XXX, 1-3.

[38] This confession of faith, I have shown in *The Prophets of Israel*, pp. 103-115, originally comprised Jeremiah IX, 22 f., XVII, 5-8, X, 23; XVII, 9-10, X, 24, XVI, 19, XVII, 14-18.

But this shall be the covenant which I will make with the house of Israel
In the days to come, says the Lord;
I will implant my law in their minds,
And I will write it in their hearts:
Then shall I be to them a God,
And they will be to me a people;
Then will they no longer need to teach one another
With the words, 'Know God!'
For they will all know me
From the meanest of them to the greatest." [39]

Our conclusion that the prophets' hope for a regenerated Israel grew out of their experience of the power of the Divine within themselves is further confirmed by Hosea in that notable passage in which he explains how this regeneration will be effected. The casting off of Israel by God he expects to be in the nature of a purifying punishment, which will bring about in the people a change of heart and awaken in them the divine promptings. The fruit of this awakening will be a life of union with God, a union established by the bond of justice and righteousness and by the bond of love and devotion:

"Yea, I will beguile her (the fallen nation),
I will lead her into the wilderness,
And appeal to her heart . . . .
Then will I turn the valley of tribulation into a gate of hope,
And she shall respond as in the days of her youth,
As in the time when I brought her out of Egypt . . . .
I will unite thee unto me forever,
I will unite thee unto me by the bond of justice and righteousness,
And by the bond of love and devotion:
I will unite thee unto me in faithfulness,
And thou wilt truly know God." [40]

It is significant that with the words, "They will all know me" and "Thou wilt truly know God", Jeremiah and Hosea reach the culmination of their vision. What they mean by 'knowing God' is clear from the context, as well as from two other utterances in which Jeremiah employs the same expression:

"If one practices justice and righteousness,
If one champions the cause of the poor,

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[39] Jeremiah XXXI, 31-34.
[40] Hosea II, 16 f, 21 f.

Then is it well with one:
This indeed is to know me, says God."

"Thus says the Lord,
Let not the wise man boast of his wisdom,
Nor the mighty one of his strength,
Nor the rich man of his wealth:
But if one must boast, let him boast of this,
That he understands and knows me,
That he knows that I am the Lord,
Who works love, justice and righteousness in the world,
That it is in these things that I delight." [42]

Jeremiah's creed as expressed in these utterances is to the effect that it is in man's moral nature that religion has its root, that it is from the spiritual, not from the material world, that the idea of the Divine flows into man's soul, that it is the sense of right and justice innate in man that brings him ever new assurance of the existence of God and of His control of the universe toward a moral goal.

The fact that the future hope of the prophets developed directly out of their belief in the divine immanence accounts for its two outstanding features—its spiritual character and its broad universalism. Their hope has little, if anything, in common with the future hope of an Ezekiel and later postexilic Judaism. The latter was rooted in the belief in the Day of Yahweh and, as we have seen, was vehemently assailed by Amos. A conspicuous feature of this popular future hope was the dream of a Jewish world-power, the hope that the downtrodden Jews would become the absolute masters of their tyrants. Such aspirations were entirely absent from the future hope of the great prophets. Their hope, it cannot be too strongly emphasized, was altogether spiritual. Not for a Jerusalem which should be the political mistress of the world, the heiress of Babylon or Egypt, or of the Macedonian or the Seleucid Kingdom, did they look, but for a Jerusalem converted into the spiritual capital of the universe, "a veritable seat of God", [43] a Jerusalem whose "Prince of Peace" should "stand forth as a beacon light to the nations" and "bear religious enlightenment to all the world." [44]

[41] Jeremiah XXII, 15-16.
[42] *Ibidem* IX, 22-23.
[43] Cf. Isaiah II, 1-4; Micah IV, 1-4; Jeremiah III, 17.
[44] Cf. Isaiah IX, 4-6; XI, 9-10; XLII, 1-4; XLIX, 1-6.

Neither has the future hope of the great prophets anything in common with later Jewish and Christian eschatology, many present day scholars to the contrary. Eschatology looked forward to a future supermundane world of everlasting bliss, to a heavenly Jerusalem and a life eternal, while the prophets set up as mankind's goal the reign of moral freedom and spiritual perfection in this world and dreamed of the Kingdom of God here on earth among men.

G

IS SPINOZISM COMPATIBLE WITH JUDAISM?

BERNARD HELLER

The philosophy of Spinoza is one of the most difficult to master. There are few systems of thought which lend themselves to subjective interpretations as much as does that of Spinoza. In fact, Spinoza's philosophy has been conceived as the source and outlet for nearly all diverse currents of philosophical thought such as monism and pluralism, materialism and idealism, rationalism and mysticism, humanism and naturalism, determinism and voluntarism, egoism and altruism. Exponents of the inductive and deductive methods alike lay claim to him as one of their staunch devotees.

This is due mainly to the fact that Spinoza stands out preeminently in the history of thought not as a creator of a philosophy, but rather as a conciliator of philosophies. He was a great synthesizing genius. I do not necessarily mean that he was eclectic. Spinoza did not patch systems together haphazardly. What his people did in the field of religion, he accomplished in the field of abstract thought. He assimilated, sifted and purified the various philosophic creeds out of which he evolved a singularly unique creation. His philosophy bears a resemblance to a mosaic which despite a multitude of colored stones reveals a marvelous beauty of structure and unity of purpose. The average student is inclined to be philosophically sectarian, that is, to be an adherent of one school or system. Spinoza's philosophy therefore appears often to such student very confusing and brimful of contradictions, despite its transcendent unity.

Secondly, aside from the character of Spinoza's philosophy the terminology presents additional difficulties. Spinoza has translated his vision and conviction into a terminology which connotes tenets and tendencies that are in my opinion diametrically opposite to his. Spinoza, in other words, appropriated to himself old bottles and filled them with new wines, and he did not even take the trouble to remove the labels.

Two explanations are offered for this procedure. There are some historians of philosophy who account for Spinoza's use of scholastic terminology by the statement that this was the only one available to him. He built up with old bricks a structure which in architecture bore little or no kinship to the old demolished one.

Other historians perceive in the use of this terminology an attitude of equivocation and even deception. In justification of their opinions and also in extenuation of his procedure, they point to the religious bigotry and intolerance of the age in which he lived, an age in which theologically heretical or unorthodox expressions would endanger the peace and even the life of its spokesman.

> I am inclined to believe that there is truth in both of these contentions. Spinoza used *God, Substance, Attributes, Essence, Eternity,* etc., because they were the current philosophic phrases of the day. It was not his nature to apply himself to the origination of a new philosophic terminology with which to clothe his concepts. He was not a creator, but a conciliator, as I said before. That he also was timid in his expressions and had hoped to avoid heretical detection with its ensuing danger, may be seen from Spinoza's various complaints and characterizations of his age which are found here and there throughout his correspondence and also in his philosophy.

In addition to Spinoza's peculiar use or abuse of scholastic terminology, the ecstatic manner in which Spinoza conveys his beliefs makes the analysis and appraisal of the religious content of his philosophy a veritable conundrum. Are Spinoza's third or intuitive form of knowledge super-rational conviction, and his doctrine of eternal love and union of the mind with God, expressions of mysticism, or are they but naturalistic and rationalistic tenets tinged with intense devotion and fervor akin to the cosmic emotion which Professor Clifford predicted was to constitute the religion of the future?

The above do not exhaust the obstacles to our investigation. The discrepancies of Spinoza which are due to the development of his thought between the writing of the Brief Essay on God and Man, and his Ethics, together with the question as to whether the statements of the Tractatus-Theologico-Politicus are to be taken at their face value as his personal views or not, aggravate the difficulties.

As if these hardships were not sufficient we have the supplementary difficulties which are entailed in the deciphering of the defi-

nition of what constitutes the nature of religion, and particularly Judaism. Here the absence of a fixed and official creed, the diverse aspects and tendencies which are evident in biblical, rabbinic and post-rabbinic theologies, as well as the multitudinous colorings which are given to the essence of Judaism by many modern groups, make my task very nigh insuperable.

I shall not, therefore, be surprised if my conclusions and convictions will fail to bring unanimous assent. I doubt very much if absolute agreement on the question of compatibility or incompatibility of Spinoza and Judaism is possible at all in view of the diverse and subjective readings to which Spinoza and Judaism both lend themselves.

So far I have enumerated the difficulties of my task. I shall endeavor to unfold to you my method of approach to the problem which is before me.

In probing the compatibility or incompatibility of the philosophy of Spinoza with that of Judaism, I shall omit the minor agreements or disagreements. Of such there are many on either side. I shall confine myself to the salient and significant tenets and testimony of each system.

The dissertation will be centered mainly around the following four themes. It will embrace first, Spinoza's God-conception; secondly, his estimate of emotional expressions and attitudes which are vital to religious experience; thirdly, his theory of the character and validity of ethical ideals; and lastly, his evaluation of the spiritual power of Israel and that of Jesus.

As for Judaism, it shall connote to me not merely belief in One God or the occasional or habitual recital of prayers in the synagog, or exaltation of the virtue of Justice, or an unwillingness to intermarry. These to me are but the materialization of certain tendencies. They are the external bark which covers the tree. They are essential to it, but they do not constitute its essence. By Judaism I shall understand the philosophic, psychologic, and ethical and racial aspirations of Israel, as they are manifest in its classic or historic currents of thought. It will later be seen that every one of the four themes with which I subdivide Spinoza's thought will correspond respectively to

the philosophic, psychologic, ethical or racial conceptions which go to make up the totality of Judaism.

To understand the properties of a flower, one must know the soil and climate which nourished it. To appreciate its beauty, one must not only know the color and shape of its petals, but also the species to which it belongs and the position which it has amongst the groupings of the other flowers of the garden. Similarly to understand a philosophy, one must try to ascertain the cultural character and the intellectual back-ground of the age in which it arose.

Spinoza was born in a period of intellectual transition. The night of mediaevalism still covered the sky, except for the gray patch in the East which signalled the dawn of a new age. Science already began to shoot forth its golden rays above the horizon. Copernicus with his revolutionary theory disclosed before the eye a celestial panorama that dazzled even the imagination. The picture of an earth covered by a dome-like sky, in which was stuck a sun and a sprinkling of stars, was displaced by an infinite space with an infinite number of stars and planets in whose midst our earth was but a mere speck revolving with unfailing regularity around the stupendous sun. Huyghens with his telescope spanned the vast distance and brought these hidden stars within the reach of the human eye; Galileo with his scientific experiments showed us the absolute regularity and uniformity of nature's ways.

These discoveries and experiments gave us a glimpse of a universe gigantic in scope and glorious in aspect. This vision captivated the mind and heart of the young Spinoza. Like lightning in a stormy night the vision was more brilliant just because of the clouds and the darkness. Spinoza's soul drank in this mystic vision of the unity, infinity and uniformity of Nature. Nature was too divine to be considered at best but the garb of God. Nature and God were to him one and the same thing.

This intuition that ALL IS GOD AND GOD IS ALL, Spinoza pictured with the paint and brush of a Rationalist. Spinoza was a poet who expressed his inspiration in the geometric form of Euclid, and with the rationalistic method of Descartes. His reasoning started with definitions, axioms and corollaries which contain his intuition. Question these axioms and you demolish his whole structure.

I

God constitutes the *alpha* and *omega* of Spinoza's philosophy. He begins with the postulate of His absolute existence and reality, and he ends with a paean of the mind's understanding and union with Him. His procedure differs radically, therefore, from that of most of the thinkers that preceded him. In the philosophies of Plato, Aristotle and the Schoolmen, God comes into full view in the epilog of their intellectual adventure. To Spinoza He appears already in the prolog. To them He is the *Q. E. D.* of all their reasoning. To Spinoza, however, He is an *a priori* truth, an axiom. In the beginning, God is, he dogmatically asserts. (See his definitions 1, 3, 6, upon which are based Propositions 7 and 11).

The student of philosophy will detect in this procedure a form of the old causal and ontological reasoning. The philosophizing theologians, you will recall, infer the existence of God from the mind's idea of it. To Spinoza likewise, God's existence is not a matter of experience but is something, he felt, which is involved in the very meaning of the concept.

> There is, however, this difference between the inferred God of Spinoza and the Scholastics. The Scholastic with his ontological argument projected into objective existence a God who was entirely a Spiritual Being, different in essence from the physical world. If He was not conceived as transcending the world of sense, He was deemed to be immanent in, but He was not equivalent to it. God to them was a separate principle pervading Nature, at best He was like the traditional conception of the soul dwelling in the human body. Spinoza projected his idea of God not only upon the screen of Nature, but into its very being. In general, he identifies both as one and the same thing—"Deus est Natura." His ontological demonstration of the existence and reality of God is therefore nothing else than an assertion that the Universe or Nature, of which man had an ideal concept, is real, that is, it exists independently of his mind. Upon closer analysis we shall later see that Spinoza, despite his general tendency to make Nature and God synonomous, was forced to conceive the latter as transcendent of as well as immanent in the universe.

Having stated that God *is,* Spinoza's next task is to tell us *what* God is. I said before that Spinoza identified God with Nature. This is true, but it must be emphasized that his conception of Nature is

not to be confused with the monism of an Ernst Haeckel, or with that of contemporaneous scientific materialists. The Nature of Spinoza was not the product of only physical ultimates. To him it was the ground of mental as well as material phenomena. Nature or God to Spinoza was decipherable through thought and extension. These were the two known attributes of the infinite number that could characterize and manifest the basic essence of All Being, which he termed Substance or God.

> "By God," runs his definition, "I understand Being absolutely infinite, that is to say, substance consisting of infinite attributes, each one of which expresses eternal and infinite essence."

The God-conception of Spinoza presents to us a rather novel doctrine. If it be not entirely novel, we may say at least that no one man or school has emphasized the legitimacy of predicating materiality to Godhead as much as did Spinoza. God in the past was deemed as immaterial. He was termed a Spirit. Matter and He were antipodal principles.

Spiritually monistic theologies and philosophies, to save their faces, explain the empiric dualism of Spirit and Matter in one of two ways. They either rule the matter out of existence by characterizing it as a mirage, or make it subservient to or a derivative of spirit through theories of creation and emanation. Both of these explanations are specious solutions. In fact, they constitute not a solution but a dissolution of the problem. The same difficulties reappear in slightly different forms.

To Spinoza all this discussion appears causistic rubbish. Matter as well as Spirit are but aspects of Divinity. "Whatever is, is in God and nothing can either be or be conceived without God." "Extension is an attribute of God, and God is an extended thing." (Book II, Prop. II).

> In a scholium to Prop. XV, he reveals the difficulties and fallacies of those who esteem the attributes of matter to be unworthy of the Nature of God.
>
> "There are those who imagine God to be like a man, composed of body and soul and subject to passions; but it is clear enough from what has already been demonstrated how far off men who believe this are from the true knowledge of God. But these I dismiss, for all men who have in any way looked into the divine nature deny that God is corporeal. That He cannot be so they

conclusively prove by showing that by "body" we understand a certain quantity possessing length, breadth, and depth, limited by some fixed form; and that to attribute these to God, a being absolutely infinite, is the greatest absurdity. But yet at the same time, from other arguments by which they endeavor to confirm their proof, they clearly show that they remove altogether from the divine nature substance itself corporeal or extended, affirming that it was created by God. By what divine power, however, it could have been created they are altogether ignorant, so that it is clear they do not understand what they themselves say."

"And even if what I have urged were not true, I do not know why matter should be unworthy of the divine nature, since (Prop. 14) outside God no substance can exist from what the divine nature could suffer. All things, I say, are in God, and everything which takes place by the laws alone of the infinite of God, and follows (as I shall presently show) from the necessity of His essence. Therefore in no way whatever can it be asserted that God suffers from anything, or that substance extended, even if it be supposed divisible, is unworthy of the divine nature, provided only it be allowed that it is eternal and infinite."

After he affirms that matter may also be deemed a legitimate offspring of deity, his way is clear to prove that Infinite Nature (whose existence he considered axiomatic) is synonomous with God.

"Besides God, no substance can be nor can be conceived."
(Book I, Prop. XIV)

"Whatever is, is in God, and nothing can either be or be conceived without God." (Book I, Prop. XV)

".....my opinion concerning God differs widely from that which is ordinarily defended by modern Christians. For I hold that God is of all things the cause immanent, as the phrase is, not transient. I say that all things are in God and move in God, thus agreeing with Paul, and perhaps with all the ancient philosophers, though the phraseology may be different; I will even venture to affirm that I agree with all the ancient Hebrews in so far as one may judge from their traditions, though these are in many ways corrupted." (Letter XXI).

The assignment of extension or materiality to the Godhead, I claim, constitutes a minor and not a major doctrinal difference between Judaism and Spinozaism. Jewish thought does not supply us with clear and conclusive philosophic criteria by which we may adjudge the absolute compatibility or incompatibility of the two doctrines. The Bible is replete with corporeal descriptions of God. Jehovah de-

scends on Mt. Sinai and promenades past Moses and discloses Himself to the physical view of Isaiah and Ezekiel. In rabbinic literature God is pictured in an 'imitatio-hominis' fashion as an Elder teaching Torah and as laying Tefilin and wearing a talith. (Ber. 6a, R. H. 17b).

I am well aware of the substitutions of the Targumim of the words 'Logos' and 'Divine Effulgence' for the name of God, substitutions which were intended primarily not to assert the transcendentalism of God as much as it was to remove from Him the anthropomorphisms of corporeality and materiality. I am also conscious of the stern resistence of the Jewish Mediaeval philosophers to the dogma of the incorporeality and unity of God. But in spite of this tendency, and even in the face of the declaration of Maimonides that "whosoever conceives God to be a corporeal being is an apostate," (Yad Hachazaka, Teshubah III, 7), mystically inclined Jews and sects persisted in ascribing or imagining corporeal form to the Godhead, and yet were permitted to remain in the fold without molestation and heretical stigmatization. Men indulged even in speculating over the 'Shiur komo' without being banned. No less a figure than Abraham ben David of Posquieres vehemently criticizes Maimonides for his dogmatic arbitrariness by saying "that men better and worthier have held this view, for which they believe they have found authority in the Scripture and in a confusing view of the Haggadah."

The explanation for this diversity lies in the fact (a fact which was noticed by Spinoza in characterizing Old Testament Judaism) that Judaism's main orientation was not so much metaphysical as it was moral. Its primary concern was right conduct and not true cognition. The Torah came, it seemed to assert, to reveal to us the Will of God and not His Essence. As for the latter, namely the metaphysical comprehension of God, that it taught was beyond the power of the human mind. Judaism to a certain degree maintained an agnostic attitude. Man can conceive and understand God by His Effects but not by His Essence, which transcends human ken. This is the meaning which the Rabbis see in the Divine reply to Moses, "Thou shalt see My Back, but My Face shall not be seen."

This is why God described Himself even to Moses, His trusted servant, only as "I am that I am", or mere Being. Of God, asserts

Maimonides, it is possible only to say that He *is*, but not *what* He is. "Did I possess this knowledge (of God) I myself would be God," was the reply, as reported by Albo, of a wise man to the query of what God is (Ikarim II, 30).

Because of the incomprehensibility of the essential nature of God, the Rabbis as well as the Jewish mediaeval philosophers (with the exception of Crescas) were averse to the positive characterization of God. The precentor who is prodigious with his attributive descriptions of God should be silenced. The best method of connoting God was through negative attributes.

It would be, however, highly misleading if I have conveyed the impression that this negative tendency is due mainly to a philosophically agnostic conviction. I asserted above that Judaism was pragmatic and not philosophic in aim. This is borne out by the absence of dogmatic unanimity in Jewish thinking. In Jewish literature there is not a philosophic tenet or theological doctrine where one may not find a corresponding discordant note. So long as speculation did not vitiate the ethical and religious life of the Jew, no bounds were put upon the Jewish intellect. When Jewish values and virtues became jeopardized by alien thoughts and life, then and only then were creeds evolved and elevated to a cardinal position. Through these intellectual restrictions it was hoped to preserve the integrity of Jewish life and belief. Creeds and dogmas served then as emergency dams in order to avert the inundation of alien customs and convictions which were deemed pernicious to Jewish physical and spiritual continuity.

The insistence of Jewish teachers, for example, in biblical and post-biblical times on the belief in the unity and incorporeality of the Godhead was not prompted by abstract reflection as much as by desire for vital, self-defensive protection and differentiation. The Shema did not and does not provide us with an insight into the essential nature of God. As a metaphysical predicate, the attribute of 'oneness' is very vague. At best it is a bloodless and colorless idea. It is, as Maimonides remarks, a negative tenet. "God is one," that is, "it connotes that He is not many (Moreh I, 57)." The same may be said about the doctrine of incorporeality. The assertion that God is limitless and matterless does not rend the veil before our eyes. His nature is just as unknown to us as before. And yet, despite the vagueness

these two notions assume a prominence in Jewish theology which can not be denied or derogated. This is due, as I have maintained, to their practical and not philosophic efficacy. The unity and incorporeality of God helped to demarcate Israel, and to distinguish his physical and spiritual life from the polytheism of the Canaanites, the dualism, or 'Shtai Reshuoth' doctrine of Gnosticism, and the trinitarianism and incarnationism of Christianity. A study of the period and the religious background when these doctrines were stressed will reveal the fact that their ascendency was due to the prevalence and to the popularity of the opposite views in the non-Jewish world. As soon, however, as the antagonistic views cease to be vital and their exponents become less aggressive, we begin to behold a modification of dogmatic stringency in Jewish thinking. Judaism is then steering safely and serenely on its course, and the Jewish mind is free to lose itself in independent reveries and reflection.

Spinoza's view that matter as well as thought may be predicated of God does not, it seems to me, constitute an insuperable stumbling block to the philosophy and practice of Judaism. There were not insignificant Jews in diverse periods of Jewish history to whom the ascription of corporeality to God did not constitute grave heresy. Furthermore, the doctrine itself is purely philosophic and is not linked with a religious system which is hostile to the distinctive life and belief of the Jew. Lastly, upon analysis we find, as critics have pointed out, that Spinoza's Substance-God is also transcendent of both the attribute of thought and extension. God is, therefore, as indefinite and incomprehensible as is Jehovah.

Spinoza's pantheism, (by which I shall mean only his doctrine of the immanence of God), is still less irreconcilable with Judaism. Spinoza identifies Nature with God—Deus est Natura. But this is not the whole story. Spinoza in identifying God with Nature draws a distinction between God as 'Natura Naturans' and God as 'Natura Naturata.' 'Natura Naturata' is the sum total of existing things and thoughts of Nature, and 'Natura Naturans' is the logical ground of Reality, the transcendental Substance or Absolute which, I just said, was neither material or spiritual, but which manifests itself in these two as well as in the infinite numbers of other as yet unperceived attributes.

As such it is not only not at loggerheads with the God-conception of Judaism, but it can be well made to fit in with it. Biblical and post-biblical Judaism is not free from expressions signifying the immanence of God in Nature. "Holy, holy, holy is the Lord of Hosts," quotes Isaiah, and yet he concludes, "the whole earth is full of His glory." Passages with similar strains may be found throughout the Psalms as well as in the other sections of the Bible. Pantheistic tendencies are even much more evident in the theology of the Rabbis. One sage compared God to the soul "filling the whole world as the soul fills the body." (Lev. R. IV, 8). God's appearance to Moses in a lowly bush testifies, say the Rabbis, that there is no object, however insignificant it may seem, which is devoid of the divine presence. (P. K. 2b). In the 'Song of Unity'—*Shir Hayichud,* we find the author giving expression to the following thought: "Thou (God) are alive, omnipotent and none is beside Thee. And before the All, Thou wast the All, and when the All became, Thou filledst the All." Ibn Gabirol and all the emanationists are distinctly pantheistic. Especially is this characteristic of the Kabbalists.

Together with the notions of immanence, Jewish thinkers, it is true, conceived God at the same time also to be transcendent. Both of these strains are found often side by side. Wherever thou findest the greatness of God mentioned, there findest thou also His humility—states Rabbi Jochanan, and he proves this from illustrations in the Pentateuch, the Prophets and the Hagiographa. This immanent and transcendent strain characterizes Spinoza's God-conception. I have called your attention to his distinction between the 'Natura Naturans' (the Absolute) and the 'Natura Naturata' or sum total of Nature. In the passage that I quoted Spinoza is right when he asserts that in his doctrine of immanence there is no divergence between the views of Paul and the ancient Hebrews. All things are in and move in God, is nothing more than the explanation which the Rabbis gave to 'Makom' (Place) as the name of God. God is so called because He is the abode of the Universe, but the Universe is not the Abode of God. While He is in Nature He is yet greater and above Nature is the meaning of both.

The real conflict between the God-conception of Judaism and Spinoza is not in Spinoza's inclusion of matter in the essence of God

or his close identification of God with Nature, but rather with his reduction of God to the status of a mechanical and impersonal Being. Spinoza applies to God the same formal adjectives as does Judaism, I admit. He is Infinite, Eternal, Omnipotent, etc. He denies to Him, however, those qualities which constitute to us Personality. God—the Absolute—possesses no intelligence or self-consciousness. "The actual intellect, whether it be finite or infinite, together with the will, desire, love, etc., must be referred to the 'natura Naturata' and not to the 'natura Naturans.' "

When he says God thinks, he means only that man as a modification of God, thinks, but of God Himself intellect doth not appertain:

> "Moreover, to say a word, too, here about the intellect and will which we commonly attribute to God—if intellect and will pertain to His eternal essence these attributes cannot be understood in the sense in which men generally use them, for the intellect and will which could constitute His essence would have to differ entirely from our intellect and will, and could resemble ours in nothing except in name. There could be no further likeness than that between the celestial constellation of the Dog and the animal that barks." (Sch. Prop. XVII, Book I).
>
> "Hence it follows that the human mind is a part of the infinite intellect of God, and therefore, when we say that the human mind perceives this or that thing, we say nothing else than that God has this or that idea; *not indeed in so far as He is infinite,* but in so far as He is manifested through the nature of the human mind, or in so far as He forms the essence of the human mind." (Prop. XII, cor., Book II).

Spinoza's God is devoid of *will* as well as *intellect.* Both to him are one and the same thing. When Spinoza says in Prop. XVII, "God acts from the laws of His own nature only and is compelled by no one," he does not attribute to God or Nature the power of choice. He merely asserts that the actions of God are the consequence of a mechanical law which presses from within and not from without.

"Things could have been produced by God in no other manner and in no other order than that in which they have been produced." "It is not of the nature of reason to consider things as contingent but as necessary." (Prop. XLIV, Book II).

In other words, by God Spinoza connotes an infinitely great mental and material automaton, containing within itself a dynamo with ex-

haustless amount of energy. This great machine which appears to us in dual form of things and ideas, ceaselessly and necessarily drives its countless wheels and shafts to no ultimate purpose. Its end is merely to exist and to keep going.

The personality of God was and is indispensably basic to the God-concept of Judaism (as well as to all other forms of theism.) God is characterized as "ḥai vekayom", a living and existing Being in both biblical and rabbinic Judaism. The former attribute constitutes a deeper conviction even than was His existence. 'As God liveth' was the wording of the prevalent oath rather than, 'as God existeth.' God, transcendental as He is conceived, possesses nevertheless intelligence and consciousness. He is endowed with purpose and will and is capable of spontaneous actions.

When the Psalmist cries out "Our thoughts are not Thy thoughts" and when the Jewish philosopher tells us of the wide gap between our concept of man's intelligence and will and that of God, it is to warn us against anthropomorphism by emphasizing to us His incomparable perfection. It does not, however, spell their negation.

The transcendental sublimation of God by Jewish thinkers and their religious profession and practice may perhaps not fully square. It constitutes, however, as Schechter would call it, a happy inconsistency, from which Spinoza is far from being free. Speaking of the association of God with the highest heavens and their conviction of His nearness and consciousness and responsiveness, Schechter writes:

> "Theirs was a personal God, and a personal God will always be accompanied by fancy and imagination with some sort of local habitation. The "Not Ourselves" will always have to be placed somewhere else. Loftiness and height have always and will always suggest sublimity and exaltation, and thus they could not choose a more suitable habitation for the deity than the heavens, or the heaven of heavens. But theology proper, or religion, is not entirely made up of these elements. It does not suppress them, but with happy inconsistency, it does not choose to abide by their logical consequences." (Schechter's "Some Aspects of Rabbinic Theology," p. 30).

II

Spinoza by declaring God to be impersonal denies the possibility

of prayer and the reality of communion between man and God. For sincere and genuine prayer persists when there is a feeling and a faith that He to whom you address your discourse, whether it be in the form of supplication or even adoration can and may receive and even respond to it. Otherwise prayer is as effective as is the applause after a vitaphone concert. God must be a *Mevin umaazin, mabit umakshiv,* one who understands and regards, hears and is attentive to our pleadings. Otherwise our prayers are vain and futile unless we wish to reduce intercourse with the Divine to a mere exercise in ethical recollections and stimulations or into a procedure for self-delusion.

Spinoza, it is true, advocates the mind's union with God and even exalts it as the highest good. This is, however, an intellectual feat, (Prop. XXV, Bk. V.) a form of contemplation and not communion. This is evident even from his definition of his 'amor intellectualis dei.'

> "From the third kind of knowledge arises necessarily the intellectual love of God. For from this kind of knowledge arises joy accompanied by the idea of God as cause, that is the love of God not as he is presented by the imagination, but as perceived by the intellect to be eternal; and this is what I call the intellectual love of God." (Ethics V, 32 cor.)

The concept is well described by Elmer E. Powell in the following paragraph:

> "The 'intellectual love of God,'therefore, when stripped of its religious associations and defined in terms of its equivalents as expressly given by Spinoza himself, turns out to be, not an affection felt for a self-conscious and responsive being, as has sometimes been naively assumed, but only the mental joy experienced in cognitive processes, together with such valuation of the object of knowledge conditioning the joy as is appropriate to that experience; in other words, it is nothing but delight in the intelligible as intelligible. For him 'Truth is God, and God is Truth' in the sense that adequately known reality, whatever it may be, is the only God he recognizes. The matter of supreme value is not the object, but adequate knowledge of it. This is called "love" not because in his own experience, or in the possible experience of any human being who clearly accepts his metaphysical system there is anything that really resembles love (which would be a psychological impossibility), but because the word when conjoined with 'God' brings his doctrine into verbal harmony with religion."

The mind's love of and union with God is nothing but man's understanding of himself and his realization of his connection with Nature of which he is a part. (This is what is implied in Proposition XXII, Book V.) It could mean nothing more. The God of Spinoza takes no cognizance of the wants and the supposed will of man. This is admitted even by exegetes who see no deprivation of consciousness in Spinoza's God. Spinoza's God is unaffected by human pleadings. Spinoza derides in his appendix to Book I the belief in Providence. To him events are the consequence of mechanical necessity. This is the significance of Propositions XVII and XIX.

> "God acts from the laws of his own nature only, and is compelled by no one."
>
> "God is eternal, or, in other words, all His attributes are eternal."

Prayer in a system where God is an impersonal Being, at best is but a soliloquy, and not a dialogue between two souls or personalities.

> "One sees from this," concludes Auguste Sabatier, in his 'Outlines of a Philosophy of Religion,' "why natural religion, so called, is not properly a religion. It cuts man off from prayer. It leaves him and God in mutual remoteness, with no intimate commerce, no interior dialogue, no interchange, no action of God in man, no return of man to God. At bottom this pretended religion is only a philosophy. Born at epochs of rationalism, of critical investigations, it never was anything but an abstraction. An artificial and dead creation, it reveals to its examiner hardly one of the characters proper to religion."

Now prayer was an ever present phenomenon in the history of Judaism. Even during the existence of the Temple when the sacrificial ritual was considered as a means of affecting the will of God, individual and communal petitions were not rare. The Psalms even indicate that such expressions were as common and customary as sacrifice itself. The Synagog we know was already an established institution during the exile, and according to the interpretations of Rashi and Kimchi, even before that. The Synagog grew in power with the advancing centuries, and out of it there came a sublime and magnificent liturgy, which played a role in Jewish life next only to the Torah.

I say next to the Torah because Judaism and Spinozism are inclined to agree on the pre-eminence of divine knowledge. Spinoza, we saw, made the intellectual love of God the *summum bonum* of

man. Only through the mind's eye could man behold God. Now Judaism emphasizes understanding of God no less than did Spinoza. The study and mastery of the Torah constitutes the highest devotion possible. "An ignorant man cannot be a pious man", says Rabbi Hillel Love of God is connoted by the phrase *Daath Elohim,* which literally means knowledge of God. When Rabbi Jeremiah turned away from study in order to pray, he elicited the following criticism from Ze'era: "He that turneth away his ears from hearing the law, even his prayer shall be abomination." (Shabbos, 10a). A similar comment was made by Rabba when he observed that Rabbi Hamnuna protracted his prayers unduly. They put aside everlasting life (the law) and concerned themselves with temporal life (praying for maintenance). (Shabbos, 10a). According to the Halacha, a house of prayer may be converted into a house of study, but not visa versa. The reason given is that in the former instance there would be ascension in the degree of holiness, while in the latter case there would be descension in the degree of holiness.

Despite the high rank which Jewish doctors assigned to study it cannot be said even of them that they disbelieved in the communicative power of prayer. Prayer was to them efficacious, but study of the Torah was even more efficacious and more pleasing to God. Instances are not lacking which would indicate, however, a contrary view. For example, Rabbi Johan ben Hakkai, though he was a greater scholar than Rabbi Hanina, nevertheless importuned the latter to pray for his sick child, and offered the following explanation to his wife: "Although I am greater in learning than Hanina, he is more efficacious in prayer: I am indeed the prince, but he is the steward who has constant access to the King." (Ber. 34b). That the Rabbis believed in the propriety and potency of prayer may be seen from the fact that the content of two sections of the Mishna, Berachot and Taanoth, is devoted to the laws of daily and emergency petitions. In fact, while there were Rabbis who entertained some reservations as to the efficacy of some (e. g. ex post facto) prayers, others maintained simple and naive faith in them on all occasions.

The Jewish thinkers of the Middle Ages, despite their rationalism, affirmed their belief in prayer. It is they who actually wrote and encouraged the writing of liturgical poems for the synagog.

To the Jewish mystics prayer was the very breath of the soul. It is they who were inclined to elevate it even above study of the Torah. The presence in the *Shemone Esre* of the following prayer indicates how the conviction of Catholic Israel on this subject was:

> "Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not empty away; for thou hearkenest in mercy to the prayer of thy people, Israel. Blessed art thou, O Lord, who hearkenest unto prayer."

The part and significance which prayer has attained in Judaism is not the result of mere accident. Prayer is vital to all religions—except to those who would emasculate religion into a series of philosophic abstractions or a creed.

There is much difference of opinion amongst students of religion as to what constitutes its main and important features. Most scholars, however, agree that no definition is typical and truthful that does not include the faith and emotional attitude, which expresses itself in prayer, prayer in the widest sense, by which I mean the belief and power of the individual to get into communion with God. Religions may deny the efficacy of petitional prayers, especially those prayers which involve infractions of the working of Nature. No religion, however, worthy of the name, will negate the possibility and the reality of man getting in touch and conversing with and being converted by the Power which he recognizes to be supremely divine.

> "Religion," says Auguste Sabatier, "is an intercourse, a conscious and voluntary relation, entered into by a soul in distress with the mysterious power upon which it feels itself to depend, and upon which its fate is contingent. This intercourse with God is realized by prayer. Prayer is religion in act; that is, prayer is real religion. It is prayer that distinguishes the religious phenomenon from such similar or neighboring phenomena as purely moral and aesthetic sentiment. Religion is nothing if it be not the vital act by which the entire mind seeks to save itself by clinging to the principle from which it draws its life. This act is prayer, by which term I understand no vain exercises of words, no mere repetition of certain sacred formulae, but the very movement itself of the soul, putting itself in a personal relation of contact with the mysterious power of which it feels the presence—it may be even before it has a name by which to call it. Wherever this interior prayer is lacking, there is no

religion; wherever, on the other hand, this prayer rises and stirs the soul, even in the absence of forms or of doctrines, we have living religion."

Such a communion is possible only with a Being who is deemed to be a conscious Personality. One can not hold intercourse with an idea or ideal though it may be noble and inspiring. One cannot lay bare his innermost soul before electrons or energy, even if they be infinite and well nigh omnipotent.

The Liberals to whom prayer functions only as a moral memento—acts which bring us in touch with truth and goodness, seem to be unmindful of the difference between contemplation and communion. We may contemplate Truth, Nature, Humanity, but we cannot commune with them unless we personalize them. As for those Liberals who tolerate prayer only because of the psychic serenity which it bestows on the worshipper, these pervert prayer into a self-hypnotism more stupid than that of Coué. For instead of imploring that day by day *the Divine make us* better and better, he mutters unto himself instead ritualistically the formula, "Day by day *I* am becoming better and better," to which he attributes a sort of magical power. I make mention of these because of the current agitation for a restatement of our prayers along the above lines.

An examination of Spinoza's estimate of humility and repentance will further illustrate the psychologic incompatibility of his philosophy with that of Judaism and with that of Theism in general. I need not dilate on the prominent place which these emotional attitudes have in religious life. If religion be essentially as Schleiermacher defines it, the feeling of dependence of man on a greater Power, then humility and meekness must be the soil and sun which nourishes it. The psychologists are legion who perceive in the consciousness of sin and in the striving for repentance or spiritual rebirth, the main theme of the spiritual life. To them religion expresses itself in a sense of sorrow which is the consequence of the feeling of personal imperfection which is preliminary to the soul's yearning for that state of "at-one-ment" with God and the Ideal Life.

In the psychology of Spinoza both of these attitudes find no place. Humility, the consciousness of sin and the desire for repentance are termed weaknesses which must need be extirpated.

"Humility is not a virtue, that is to say, it does not spring from reason." (Prop. LIII, Bk. 4).

"Repentance is not a virtue, that is to say, it does not spring from reason; on the contrary, the man who repents of what he has done is doubly wretched or impotent." (Prop. LIV, Bk. IV).

In fact, Spinoza goes further than that. To him pity and commisseration are uncommendable attributes.

"Pity in a man who lives according to the guidance of reason is in itself evil and unprofitable." (Prop. L, Book IV).

One sees in the latter a tinge of Nietscheism.

The depreciation of these emotions is based on the following facts and reasons:

In the first place, Spinoza in his psychology is excessively if not exclusively intellectualistic. He conceives the human mind or soul to be composed of ideas.

"The first thing which forms the actual Being of the human mind is nothing else than the idea of an individual thing actually existing." (Prop. XI, Book II).

Some ideas are clear and complete and others are confused and incomplete. The confused and inadequate ideas he terms images. These confused ideas and images are the source of various emotions and passions and to Spinoza the remedy consists in our clarification and better understanding of the nature of these emotions.

Such understanding will first of all disclose to us that the actions and even passions of man like the phenomena of nature are inevitable and even necessary.

"It is not of the nature of reason to consider things as contingent but as necessary." (Prop. XLIV, Book II).

"In the mind there is no absolute or free will, but the mind is determined to this or that volition by a cause which is also determined by another cause, and this again by another, and so on ad infinitum." (Prop. LVIII, Book II).

If man is not free but determined to this or that state by events within or without him, the emotions of pity, sin, and repentance which are, as he claims, accompanied by a feeling of sorrow and grief injurious to the preservation of one's existence, then of course the cultivation of such emotions may be deemed irrational and evil. The best attitude to assume is one of utmost reserve and resignation—no matter whether you be a recipient or a spectator of Fate's unsavory lot. That

in such a universe Spinoza can urge us to aspire for freedom or the attainment of clear and complete ideas, is another one of those inconsistencies with which his philosophy abounds.

Spinoza's rejection of the above emotions is also rooted in his conviction that Nature is ideal, and that existence implies perfection.

> "Nothing happens in nature which can be attributed to any vice of nature, for she is always the same and everywhere one. Her virtue is the same, and her power of acting; that is to say, her laws and rules, according to which all things are and are changed from form to form, are everywhere and always the same; so that there must also be one and the same method of understanding the nature of all things whatsoever, that is to say, by the universal laws and rules of nature." (Book III).

In a universe where everything is absolutely and sublimely ideal and perfect as well as necessary and inevitable, there can be no place for remorse and repentance and sorrow and sin. Certain things are and their character is determined by the cosmic law which alone is supreme and ideal. If so, then grief and dislike of their occurrences are but the whisperings of megalomaniacs. To the questionings and protest of these Spinoza makes the following reply:

> "Many people, for instance, are accustomed to argue thus: If all things have followed from the necessity of the most perfect nature of God, how is it that so many imperfections have arisen in nature—corruption for instance, of things till they stink; deformity, exciting disgust; confusion, evil, crime, etc. But as I have just observed, all this is easily answered. For the perfection of things is to be judged by their nature and power alone; nor are they more or less perfect because they are beneficial or prejudicial to human nature. But to those who ask why God has not created all men in such a manner that they might be controlled by the dictates of reason alone, I give but this answer: Because to Him material was not wanting for the creation of everything, from the highest down to the very lowest grade of perfection; or, to speak more properly, because the laws of His nature were so ample that they sufficed for the production of everything which can be conceived by an infinite intellect, as I have demonstrated in Prop. XVI.

The ethical implication of the doctrine that existence is perfection and in agreement or disagreement with what Judaism has to say about ethics, will constitute the next point which I shall discuss. My object here is to show first that Spinoza's God-Conception invalidates

prayer, and secondly, that his view of the intellectualistic construction of emotions and his ideal and deterministic conception of Nature stigmatizes the consciousness of sin, the feeling of repentance and even pity as stupid and baneful emotions.

Judaism, on the other hand, does not only not condemn the emotional attitudes which make for Repentance, Humility and Pity—but highly esteems them.

One of the messages of Scripture is the Power of Repentance. All the Prophets preach Repentance, says Maimonides. (Yad. Teshabah, VII, 5. See also Ber, 34 b). The Rabbis are profuse in their exaltation of it. Repentance is vital to the existence of the world. It antedates even Creation (Pes. 54 a; Ned. 39 b; Gen. R, 1). It is deemed a most precious gift (Yer. Sanh. 28 b). "Great is repentance; it brings healing into the world;" "it reaches to the throne of God." (compare Hosea XIV, 2, 5); "it brings redemption," (compare Isaiah LIX, 20); "it prolongs man's life," (compare Ezekiel XVIII, 21, Yoma 86 a, b).

The day of Atonement which is surrounded by the utmost awe and reverence by universal Israel is conditioned and consecrated by Repentance. Repentance, however, is not reserved for one day. Every day, say the Rabbis, together with the pietists of later days, is to be made a day for repentance. That is why in the Siddur the prayer—"Forgive us, O our Father, for we have sinned,"—has a place in the *Shemone Esre* and is recited thrice daily.

A study of the elements involved in Judaism's conception of Repentance will disclose that it involves the presence of regret for the committed act, to which Spinoza took much exception.

(The idea of Repentance is represented in the Bible by the verb *shub* to return and also by the verb *niham* to feel sorrow. The idea involves, say later authorities, 1. consciousness of sin, 2. confession of sin, 3. regret, and 4. amendment.

The prerequisite of Repentance is humility, according to Judaism. Repentance is a flower that grows only in the soil of humility and meekness. It never abides in the heart of the proud and the arrogant.

Humility and pity are therefore elevated to pinnacle heights. The Scriptures, the Talmud and the *Musar* literature of the mediaeval moralists constitute a veritable panegyric for the virtues.

Judaism encouraged these attributes, firstly, because it considered them to be good and worthy expressions for man.

Secondly—unlike Spinoza—it believed that Nature was not fixed and final in its ways, but was malleable. Man, it said, was free to bend and to mold it so that it will conform to the ideals of goodness and perfection which were revealed to him by forces and sources which he deemed divine as well as by cold reason. This brings us however to the succeeding point of issue between Judaism and Spinozism. This is their respective conceptions of the basis and sanction of Ethics.

III

Spinoza's ethics are distinctly and exclusively utilitarian in character.

"By good, I understand that which we certainly know is useful to us."

"By evil, on the contrary, I understand that which we certainly know hinders us from possessing anything that is good."

Virtue to Spinoza is synonymous with man's endeavor for self-preservation. Nothing can claim priority to this principle. Spinoza urges man to follow the rational life and to strive to understand himself and Nature.

Such rational living, however, is to be cultivated because it gives man added power to maintain himself:

> "Since reason demands nothing which is opposed to nature, it demands, therefore, that every person should love himself, should seek his own profit, what is truly profitable to him, should desire everything that really leads man to greater perfection and absolutely that every one should endeavor, as far as in him lies, to preserve his own being." (Book IV, Schol. XVIII).

There is present in his ethical philosophy even elements of Hobbes' conception that might makes right:

> "Anything that exists in nature which we judge to be evil or able to hinder us from existing and enjoying a rational life, we are allowed to remove from us in that way which seems the safest; and whatever, on the other hand, we judge to be good or to be profitable for the preservation of our being or the enjoyment of a rational life, we are permitted to take for our use and

use in any way we may think proper; and absolutely, every one is allowed by the highest right of nature to do that which he believes contributes to his own profit." (Ethics, Appendix to Book IV, VIII).

Spinoza's social ethics, too, has a similar utilitarian basis:

"Again, from Post. 4, pt. 2, it follows that we can never free ourselves from the need of something outside us for the preservation of our being, and that we can never live in such a manner as to have no intercourse with objects which are outside us. Indeed, so far as the mind is concerned, our intellect would be less perfect if the mind were alone, and understood nothing but itself. There are many things, therefore, outside us which are useful to us, and which, therefore, are to be sought. Of all these, none more excellent can be discovered than those which exactly agree with our natures. If, for example, two individuals of exactly the same nature are joined together, they make up a single individual, doubly stronger than each alone. Nothing, therefore, is more useful to man than man. Men can desire, I say, nothing more excellent for the preservation of their being than that all should so agree at every point that the minds and bodies of all should form, as it were, one mind and one body; that all should together endeavor as much as possible to preserve their being and that all should together seek the common good of all. For this it follows that men who are governed by reason—that is to say, men who, under the guidance of reason, seek their own profit,—desire nothing for themselves which they do not desire for other men, and that, therefore, they are just, faithful, and honorable." (Schol. XVIII, Book IV).

"To what we have just demonstrated daily experience itself testifies by so many and so much striking proofs, that it is in almost everybody's mouth that man is a God to man. It is very seldom indeed that men live according to the guidance of reason; on the contrary, it so happens that they are generally envious and injurious to one another. But, nevertheless, they are scarcely ever able to lead a solitary life, so that to most men the definition of man that he is a social animal entirely commends itself, and indeed it is the case that far more advantages than disadvantages arise from the common society of men. Let satirists therefore scoff at human affairs as much as they please. Let theologians denounce them, and let the melancholy praise as much as they can a life rude and without refinement, despising men and admiring the brutes, men will nevertheless find out that by mutual help they can much more easily procure the things they need,

and that it is only by their united strength they can avoid the dangers which everywhere threaten them, to say nothing about its being far nobler and worthier of our knowledge to meditate upon the doings of men than upon those of brutes." (Schol. XXXV, Book IV).

Spinoza comes to these ethical convictions through his unique conception of Nature and the perfection of the Universe. The Universe to Spinoza reveals no final aim. The teleological reading of Nature is to him nothing but a superstition. So is man's inclination to theodicize, to call it the best or most just world. (Spinoza goes so far as to characterize the imputation of order and harmony to Nature as a gratuitous assumption.) All such evaluations are not objective. They are the creature of our wills and anthropocentric prejudices. The Universe exists and exists for no end, especially human end.

"Do but see, I pray, to what all this has led. Amidst so much in nature that is beneficial, not a few things must have been observed which are injurious, such as storms, earthquakes, diseases, and it was affirmed that these things happened either because the gods were angry because of wrongs which had been inflicted on them by man, or because of sins committed in the method of worshipping them; and although experience daily contradicted this, and showed by an infinity of examples that both the beneficial and the injurious were indiscriminately bestowed on the pious and the impious, the inveterate prejudices on this point have not therefore been abandoned. For it was much easier for a man to place these things aside with others of the use of which he was ignorant, and thus retain his present and inborn state of ignorance, than to destroy the whole superstructure and think out a new one. Hence it was looked upon as indisputable that the judgments of the gods far surpass our comprehension; and this opinion alone would have been sufficient to keep the human race in darkness to all eternity, if mathematics, which does not deal with ends, but with the essences and properties of forms, had not placed before us another rule of truth." (Appendix to Book I).

"After man has persuaded himself that all things which exist are made for him, he must in everything adjudge that to be of the greatest importance which is most useful to him, and he must esteem that to be of surpassing worth by which he is most beneficially affected. In this way he is compelled to form those notions by which he explains nature; such, for instance, as *good, evil, order, confusion, heat, cold, beauty,* and *deformity,* etc., and

> because he supposes himself to be free, notions like those of *praise* and *blame, sin* and *merit,* have arisen." (Appendix to Book I).

This new appraisal of the Universe by mathematical standards, namely, under the form of eternity and absolute objectivity, or as he calls it, 'sub species aeternitatis,' leads Spinoza to bestow upon things a degree of perfection determined only by their realness. Perfection and existence are to him one and the same thing.

> "Thus we see that the custom of applying the words *perfect* and *imperfect* to natural objects has arisen rather from prejudice than from true knowledge of them. For we have shown in the Appendix to the First Part of this work that nature does nothing for the sake of an end, for that eternal and infinite Being whom we call God or Nature acts by the same necessity by which He exists; for we have shown that He acts by the same necessity of nature as that by which He exists. (Prop. 16, pt. I). The reason or cause, therefore, why God or nature acts and the reason why He exists are one and the same. Since, therefore, He exists for no end, He acts for no end; and since He has no principle or end of existence, He has no principle or end of action." (Appendix to Book I).

The corrollaries of such reading and appraisal of Nature and Reality are many. Some of them harmonize with opinions of Jewish sages and thinkers, and others do not. For example, the notion that physical evil and good are nothing positive but come from human deeds and deductions re-echoes the views of Maimonides. On the other hand, the place which Spinoza assigns to man in the Cosmic panorama is insignificant. Man is but a tiny cog in a colossal machine. In Judaism and in all the other religions man holds a much more exalted place. In fact, one Rabbi goes so far as to say that each man was to act as if Creation itself was planned for him. This, however, it is evident is an exaggerated interpretation, intended to impress every individual with his grave moral privileges and responsibility. A contrary note is found in the doctrine frequently expressed by the Rabbis that man's presence and part in the universe are to add his voice to the cosmic glorification of God.

These and other agreements and disagreements, however, I shall disregard. For they are of minor importance and are not incapable of reconciliation.

The main implication of the above doctrine is that to Spinoza even the moral principles of good and evil, too, are man made and cannot be predicated of Nature or God. Nature and God are to Spinoza, therefore, *amoral.* Justice and Love and Truth sprang not from His Nature. They are the projections of the human mind upon the *colorless* screen of Reality. Spinoza, it is true, does not in the slightest way repudiate their validity or minimize their importance and significance. Love, Generosity and Peace are as desirable to him as they are to the theist. (See letter to Isaac Orobro). This is due, however, to their rationality and utility to men, but to nothing more.

The *Ethics of Judaism* may be characterized as 'divinitarian.' That is, their sanction is based on their intrinsic divinity rather than on their utility. In other words, Judaism asserts that ethical concepts and ideals such as Justice and Love are not the invention of men, but rather the revelations, natural revelations, if you please, of God. The moral law is the effulgence of the very essence of the Deity. Ethical principles and ideals are the very attributes of God. The name JHWH, say the Rabbis, designates the attributes of mercy, while Elohim connotes His justice.

To what extent the Moral Law was deemed to constitute the very nature of God may be seen from such utterances, "God Himself is subject to the Moral Law. That fact enabled Abraham to exclaim in his plea for Sodom—"Shall the Judge of all the earth not exercise justice?" "The world was created by and for the Torah or the Moral Law," is a saying frequently found in Haggadic literature. God was called by the Rabbis, I have remarked above, *Rachmana,* the Merciful One.

Israel is instructed to observe the Mitzvoth or the Moral Laws primarily not because of their utility but because of their holiness. This distinction does not mean that there practically and necessarily exists a dichotomy between these ethical creeds. Like utilitarianism, Judaism professes that the Torah was given to man and not man to the Torah. Its purpose was to aid man, to show man the way of life, holy life. Seek Me and live, is its message. The Moral Law or the Torah, however, is to Judaism a light which was obtained from the stars of heaven and not from the mere friction of stones.

"Within Judaism," writes M. Lazarus, "the essence of morality has never been considered other than a divine emanation, the expression of a divine law, the fulfillment of a divine command. For man's will and conduct there are standards, that is, moral laws to be obeyed, and God is the lawgiver. Judaism regards what is morally good and what is pleasing to God, moral law and divine regulation, as inseparable concepts." (Ethics of Judaism, p. 110).

Spinoza clearly perceived the difference between the sanction for morality which he promulgates, and the sanction which theistic religions enumerated, though many of his admirers perceived it not. His morality he calls rational, that is, rules and principles which are obtained independently by use of knowledge and reason. That of the theist, he terms authoritarian, that which is accepted only of scriptural revelation on the say so of the Judge.

Spinoza here does an injustice to theism, and especially to Judaism. Let me quote again from Lazarus:

"....the moral law does not exist by virtue of a divine act or an authoritative fiat; it flows from the essence of God's being, from his absolute and infinite moral nature. Therefore the fundamental law, "ye shall be holy," which sums up all morality in one comprehensive expression, does not continue with "for I so will it," nor with "for I so command"; it reads, "Ye shall be holy, for I am holy," and other moral laws close simply with the declaration, "I am God." אני ה'

The same thought runs through the whole of rabbinic literature. The Divine Being and therefore the knowledge of His moral attributes, combined with the endeavor to emulate them in man's finite way, constitute at once the rule and the reason of morality: "Because I am merciful, thou shalt be merciful; as I am gracious, thou shalt be gracious," etc.

In a word, the fundamental doctrine of Judaism reads: Because the moral law is divine, therefore you shall be moral, and because the divine is moral, you shall become like unto God." (The Ethics of Judaism, Vol. I, pp. 112-114).

"This then," he concludes, "is the relation between divine law and human ethics: God is the lawgiver, but He did not promulgate the law as His pleasure or as an arbitrary or despotic command; and man is not to obey it as such. It is law for man because he recognizes in God the prototype of all morality, because God is the creative force back of the moral order and moral purpose of the world. Moral law, then, is based, not upon

some dogmatic conception of God, but upon the idea of His morality." (*Ibid.*, Vol. I, pp. 115-116).

Finally, Spinoza's estimate of the election of Israel and the character of its Law is far from being that of historic Judaism. His conception of the singular insight or revealing power of Christ is antipodal to that of Judaism, even the most modern liberal form of Judaism. It is distinctly Christian.

In the first place, Spinoza considers Israel's election not in unique terms. It was their way of describing events and occurrences which were no more than natural. God could equally be said to have elected the Moabites, the Canaanites, etc. For all happenings, whether they be in the realm of nature or history, are traced back to Him as their ultimate cause. With this view we shall not unduly contend for a reverse reading has as its basis but faith.

Spinoza goes a step further and insists that Israel's uniqueness, according to the testimony of even Scripture, lay not in the character of its moral vision or divine knowledge, but only in its social organization.

> "Nations, then are distinguished from one another in respect to the social organization and laws under which they live and are governed; *the Hebrew nation was not chosen by God in respect to its wisdom nor its tranquility of mind, but in respect to its social organization and the good fortune with which it obtained supremacy and kept it for so many years.* This is abundantly clear from Scripture. Even a cursory perusal will show us that the only respects in which the Hebrews surpassed other nations, are in their successful conduct of matters relating to government, and in their surmounting great perils solely by God's external aid; in other ways they were on a par with their fellows, and God was equally gracious to all. For in respect to intellect (as we have shown in the last chapter) they held very ordinary ideas about God and nature, so that they cannot have been God's chosen in this respect; nor were they so chosen in respect of virtue and the true life, for here again they, with the exception of a very few elect, were on an equality with other nations; therefore their choice and vocation consisted only in the temporal happiness and advantages of independent rule." (Tractus Theologico Politicus, 46-47).

Moral and philosophic vision cannot and is not limited to one race or people. It is the property and the privilege of man, all men.

"As it is a fact that God is equally gracious, merciful and the rest, to all men; and as the functions of the prophet was to teach men not so much the laws of their country, as true virtue, and to exhort them thereto, it is not to be doubted that all nations possessed prophets, and that the prophetic gift was not peculiar to the Jews. Indeed, history, both profane and sacred, bears witness to the fact. Although, from the sacred histories of the Old Testament, it is not evident that the other nations had as many prophets as the Hebrew, or that any Gentile prophet was expressly sent by God to the nations, this does not affect the question for the Hebrews were careful to record their own affairs, not those of other nations." (Tractatus Theologico Politicus, 49-50).

Spinoza begrudges to Israel even the reserved compliment of Paul and with homiletical twisting matching that of Paul himself, proves that his meaning was no more than his.

"I confess that in Paul's Epistle to the Romans, I find another text which carries more weight, namely, where Paul seems to teach a different doctrine from that here set down, for he there says (Rom. iii, 1): "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."

"Wherefore it is most evident that to all men absolutely was revealed the law under which all lived—namely, the law which has regard only to true virtue, not the law established in respect to, and in the formation of, a particular state and adapted to the disposition of a particular people. Lastly, Paul concludes that since God is the God of all nations, that is, equally gracious to all, and since all men equally live under the law and under sin, so also to all nations did God send His Christ, to free all men equally from the bondage of the law, that they should no more do right by the command of the law, but by the constant determination of their hearts. So that Paul teaches exactly the same as ourselves. When, therefore, he says, 'To the Jews only were entrusted the oracles of God,' we must either understand that to them only were the laws entrusted in writing, while they were given to other nations merely in revelation and conception....."

Spinoza in discussing the question whether their election was a permanent or temporary one, unequivocally sides with the later view. "God chose not the Hebrew forever, but only on the condition under which He had formerly chosen the Canaanites." He, in the concluding paragraphs of the chapter, goes out of his way to prove that the

Jewry even of his age were just an ordinary if not a sub-ordinary ethnic group.

"At the present time, therefore, there is absolutely nothing which the Jews can arrogate to themselves beyond other people.

"As to their continuance so long after dispersion and the loss of empire, there is nothing marvelous in it, for they so separated themselves from every other nation as to draw down upon themselves universal hate, not only by their outward rites, rites conflicting with those of other nations, but also by the sign of circumcision which they most scrupulously observe.

"That they have been preserved in great measure by Gentile hatred, experience demonstrates. When the king of Spain formerly compelled the Jews to embrace the State religion or to go into exile, a large number of Jews accepted Catholicism. Now, as these renegades were admitted to all the native privileges of Spaniards, and deemed worthy of filling all honourable offices, it came to pass that they straightway became so intermingled with Spaniards as to leave of themselves no relic or remembrance. But exactly the opposite happened to those whom the king of Portugal compelled to become Christians, for they always though converted, lived apart, inasmuch as they were considered unworthy of any civic honors.

"The sign of circumcision is, as I think, so important that I could persuade myself that it alone would preserve the nation for ever. Nay, I would go so far as to believe that if the foundations of their religion have not emasculated their minds they may even, if occasion offers, so changeable are human affairs, raise up their empire afresh, and that God may a second time elect them.

"Of such a possibility we have a very famous example in the Chinese. They, too, have some distinctive mark on their heads which they most scrupulously observe, and by which they keep themselves apart from everybody else, and have thus kept themselves during so many thousand years that they far surpass all other nations in antiquity. They have not always retained empire, but they have recoverved it when lost, and doubtless will do so again after the spirit of the Tartars becomes relaxed through the luxury of riches and pride.

"Lastly, if any one wishes to maintain that the Jews, from this or from any other cause, have been chosen by God for ever, I will not gainsay him if he will admit that this choice, whether temporary or eternal, has no regard, in so far as it is peculiar to the Jews, to aught but dominion and physical advantages (for by such alone can one nation be distinguished from another),

whereas in regard to intellect and true virtue, every nation is on a par with the rest, and God has not in these respects chosen one people rather than another." (55-56).

Spinoza's view of the place and power of Jesus is distinctly Christian. It is true he does not affirm the orthodox doctrine of his incarnation. He allegorizes this and the other dogmas of Christianity, a method he rarely uses in the explanation of Old Testament deeds and doctrines. What makes his conception so categorically non-Jewish is his overestimation of the spiritual message and meaning of Jesus. Christ constitutes to him the highest peak of revelation. As a prophet and teacher he is unparalleled. He is a class unto himself. The following are his words:

"We may be able quite to comprehend that God can communicate immediately with a man, for without the intervention of bodily means He communicates to our minds His essence; still, a man who can by pure intuition comprehend ideas which are neither contained in nor deducible from the foundations of our natural knowledge, must necessarily possess a mind far superior to those of his fellow men, nor do *I believe that any have been so endowed save Christ. To Him the ordinances of God leading men to salvation were revealed directly without words or visions,* so that God manifested Himself to the Apostles through the mind of Christ as He formerly did to Moses through the supernatural voice. In this sense the voice of Christ, like the voice which Moses heard, may be called the voice of God, and it may be said that the wisdom of God (i. e. wisdom more than human) took upon itself in Christ human nature, and that Christ was the way of salvation. I must at this juncture declare that those doctrines which certain churches put forward concerning Christ, I neither affirm nor deny, for I freely confess that I do not understand them. What I have just stated I gather from Scripture, where I never read that God appeared to Christ, or spoke to Christ, but that God was revealed to the Apostles through Christ; that Christ was the Way of Life, and the old law was given through an angel and not immediately by God; whence it follows that if Moses spoke with God face to face as a man speaks with his friend (i. e. by means of their two bodies) Christ communed with God mind to mind." (pp. 18-19). (*Note—the italics are mine.*)

Had he voiced such opinions only in his Tractus Theologico Politicus, we perhaps could credit them to expediency and diplomacy. Spinoza was not above verbal adjustments and accommodation. His

language and homiletics clearly show this. Spinoza was a fighter for philosophic freedom. But unlike Socrates he was unwilling to become its martyr. What makes me believe that the above view was prompted by more than care and tact is that he voiced the same opinions in his private correspondence, even in the letters to his friend Oldenberg, in whose confidence he never wavered.

> "As regards miracles, I am of the opinion that the revelation of God can only be established by the wisdom of the doctrine, not by miracles, or in other words by ignorance. This I have shown at sufficient length in Chapter VI, concerning miracles. I will here only add, that I make this chief distinction between religion and superstition, that the latter is founded on ignorance, the former on knowledge; this I take it is the reason why Christians are distinguished from the rest of the world, not by faith, nor by charity, nor by the other fruits of the Holy Spirit, but solely by their opinions, inasmuch as they defend their cause, like everyone else, by miracles, that is by ignorance, which is the source of all malice; thus they turn a faith which may be true, into superstition. Lastly in order to disclose my opinions on the third point, I will tell you that I do not think it necessary for salvation to know Christ according to the flesh: but with regard to the Eternal Son of God, that is the Eternal Wisdom of God, which has manifested itself in all things and especially in the human mind, and above all in Christ Jesus, the case is far otherwise. For without this no one can come to a state of blessedness, inasmuch as it alone teaches, what is true or false, good or evil. And, inasmuch as this wisdom was made especially manifest through Jesus Christ, as I have said, His disciples preached it, in so far as it was revealed to them through Him, and thus showed that they could rejoice in that spirit of Christ more than the rest of mankind. The doctrines added by certain churches, such as that God took upon Himself human nature, I have expressly said that I do not understand; in fact, to speak the truth, they seem to me no less absurd than would a statement that a circle had taken upon itself the nature of a square." (Letter XXI, to Oldenberg, pp. 298-299).

Spinoza's discussion of the theology of the Old and New Testament is characterized by an unmistaken prejudice in favor of Christianity. He tempered his rationalism as he crossed the border. Some will account for it by an explanation of fear. The danger which the Jewish displeasure held forth was an ecclesiastical ban which he himself admits compelled him to nothing which he should not otherwise have

done. The weapons of the Christian clerics were more forceful. Instead of a ban, there could have been banishment if not something worse.

In addition to the above explanation Spinoza, it seems, could not have read and compared the two Books otherwise than he did because of the assumption with which he commenced and because of the method which he pursued. He was to explain the Scripture by the very standards of Scripture, and Scripture to him began with Genesis and ended with Revelation. He adjudged the Old Testament by the assumptions and attitudes of the New Testament writers, who are far from being objective and disinterested witnesses. Had he called to the stand as testimony also the teachings of the Rabbis who are contemporaries of the New Testament authors he would have had a better chance of being more right as well as fair.

I do not wish to indulge in polemics. I have in this paper limited myself only to a statement of the case. I have neither defended nor criticised Spinoza's philosophic, psychologic or ethical beliefs and attitudes. I call your attention to these facts because they show that Spinoza on this theme assumed a non-Jewish if not also an anti-Jewish stand. His conception of Israel, the Torah, and the Spiritual power of Jesus was as incompatible with that of historical Judaism as were his notions about God, the religious emotions which make for prayer, repentance, humility and the basis and sanction of the moral life.

SUMMARY

In the history of human thought there have been evolved three types of monistic philosophies. One of these may be termed *scientific monism.* It reduces all reality to a material ultimate, the atom, the electron or mere physical energy. The second is *philosophic monism* which posits a spiritual ultimate in the form of the Absolute. The phenomenal universe is to it but a mode of manifestation of the Absolute. Some contend that this universe is no more than a mirage, utterly devoid of sense or substance. The Absolute alone is real. The *third kind of monism* is that of *theism.* Of these Judaism stands as the finest example. For of all the theisms, Judaism stresses most the element of monotheism—ethical monotheism. It offers as its unique contribution not an impersonal material or mental ultimate.

It presents as the heart of reality not electrons or energy or a transcendental Absolute—but God,—*A God who is crowned with personality—Divine personality—One who supremely thinks and feels for and with man—a God in whom are focused and from whom emanate the ideals of Truth, Goodness and Love. Such a personal and ethical God is not the God of Spinoza.* His monism belongs to the philosophic and scientific type but cannot be classified under the monism of religion and especially Judaism.

To discerning students of Spinoza and Judaism the conclusions of this essay, I am well aware, will appear as strained efforts to prove what to them may seem the obvious. Judaism they may say is closely and kindredly related to philosophic Christianity and yet few would justify the necessity of a treatise on the question of their compatibility. Their argument would be valid if not for the strange interpretations and claims which were made for Spinoza and his philosophy on the occasion of the 250th anniversary of his death. Nationalists have formally reclaimed him. Rabbis have eulogized and well nigh canonized him. The intelligentsia have hailed him as a third Moses. In their striving to appear broad and liberal Jews often are tragically comic. This is just such a situation.

Let us take for example the incident of the formal removal of the ban, an incident reported to have taken place on the hallowed heights of Mt. Scopus and in which a preeminent scholar figured as the master of ceremonies. Now I shall not attempt to enumerate the many proofs which clearly show that the excommunication of Spinoza was prompted not so much by the bigotry as by the timidity of the newly settled Jews of Amsterdam. I cannot understand how any one who has read Jewish history can fail to see it. The presence of Ecclesiastes and Job in Jewish Scripture, the friendship of Elisha ben Abiya and Rabbi Meir, the toleration of the Maskilim by the Rabbis of even Russia and Poland—all these testify that the act of the Kehillah of Amsterdam was caused by political and practical exigency—not unlike in manner to that which made leaders of American Jewry a few years ago proclaim to the world that Trotsky the Communist was not a Jew. The writings of Spinoza, especially his letter to Oldenberg (XIX) which relates how even the Cartesians to protect their skins found it imperative not only to disclaim their connection with the

philosophy of Spinoza but even to denounce it—ought to have made them see what the real forces at play were which caused the excommunication. In fact this knowledge has become so common that it finds a place in every exposition of the life and philosophy of Spinoza. Let me quote the words of Sir Frederick Pollack on this subject:

> "It has already been remarked that the persecuted of Spain and Portugal had brought a leaven of persecuting zeal to their now asylum. But in this case reasons of secular policy were potent counsellors to the same effect. The Jewish community was a kind of state within a state, a society foreign in religion, language and manners to its hosts. To expose themselves to the charge of fostering novelties in speculation might well have been a serious danger to them. As prudent governors of their household it behooved the chief men to suffer no more scandals within it like that of DeCosta. And Spinoza's particular novelties might be thought eminently fitted to bring them into trouble. He busied himself with Descartes, and the Synod of Dort (not the first and famous, but the second one) had just condemned Cartesianism. The best way would be to make things quiet while it was yet time, the next best, if the erratic member could not be brought to take the fitting measure of heed, at least in his public ways, was to cut him off at once and disclaim all responsibility for him."

Furthermore—suppose the act were an act of pure bigotry and intolerance does the *Cherem* of the Amsterdam Kehillah involve *Kelal Yisrael* throughout all the succeeding ages? If so, why discriminate against Maimonides whose work too was excommunicated by the Rabbis of France? In the face of the many dicta of the talmudic sages to the effect that an Israelite, no matter how gravely he sins, yet remains an Israelite (Sanh. 44, Kidd. 36) is not all this stage play then exceedingly ludicrous?

I hope you realize that I am not averse to their removal of the ban and to the formal readmission of Spinoza into the fold. I am in doubt whether Spinoza would have been thrilled by the restored privilege. But this is another matter. What I here wish to point out is the fact that the excommunication was born of a local crisis and never constituted the normal expression of eternal and universal Jewry. The formal undoing of the act is therefore unsound and unnecessary.

I shall not stop to analyze the many reported extracts of the Rabbis on the relationship of Spinoza and his philosophy to that of Judaism.

They constitute glorious testimonials of the rhetorical and hermeneutical—but I am afraid unphilosophical—powers of the American Rabbinate.

As a sample of the interpretation of the intelligentsia I shall select an article which appeared recently in the Menorah Journal. The article was entitled, "Spinoza and the Jewish Tradition." The writer contends that philosophy is and is to be understood only as an outgrowth of the Jewish spirit.

> "Moreover," he writes, "a glance at the very titles of Spinoza's works is sufficient to dispel the belief that our Philosopher sought to break with his past. Here are some of the names: On the Improvement of the Understanding, A Short Treatise on God, Man and Human Welfare, Ethics according to the Method of Geometry. A Treatise partly Theological partly Political, A Compendium of Hebrew Grammar.... Spinoza's fundamental outlook upon life was moral and religious, the impress of his strong rabbinical training is unmistakable. His mathematical and scientific education did not so much alter this outlook as it served to give it rigorous intellectual form. And if we observe the tone of his writing, we see at once that though not orthodoxly Jewish in the manner of the seventeenth century, it yet breathes a pervasive Hebraism which is inexplicable except by reference to the Jewish tradition that Spinoza had absorbed and clarified in his own mind."

From his exposition of the philosophy of Spinoza and Judaism there emerges to the author a lesson for Jews. It reads:

> "....The lesson of the Spinozistic Philosophy, the lesson of the scriptures, as far as we can understand both, is that Jews like other men, should absorb themselves in the eternal life, and that they should live and die for the glory of the living God. Under the aspect of eternity, there is no anti-Semitism, there is no Jewish problem, there is no evil."

And crowning this lesson he offers a new profession of faith for the Jew. It is not "Hear O Israel, the Lord our God the Lord is One," but "Hear O Israel—Eternal Being is our God, Eternal Being is One."

Now I am not an intellectual. I do however claim to be intelligent and credit also others besides myself with certain amount of intelligence—by which I mean the ability to see and discriminate between things and ideas If the thesis of the above writer is correct namely

that Spinoza and the Jewish Tradition is one and the same thing then all those who have thought on the subject of Judaism and Spinoza cherished but distortions and illusions. Spinoza himself must have walked in darkness. For he, despite his verbal accommodations and interpretations, felt the difference between the two systems of thought. As for the suggested substitution of the Spinozistic Shema for the traditional one I, as a religiously-inclined Jew, unhesitatingly abide by the latter.

A few weeks ago a young man spanned the Atlantic Ocean by air in a monoplane. The world, as much as it was thrilled by his courage and fearlessness, was touched by his regard for and attitude toward the mechanical contrivance with which he rode above the waves and clouds. To him that little mechanical contraption was no mere machine to be reduced to wheels, wings and bolts. It was to him an animated being, one that was in possession of a soul and personality. The feat to him was the achievement of not one but two individualities. In describing the journey, instead of saying "I and my machine," he used the pronoun "we." "We flew over the ocean."

When homeward bound he had to crate and dispatch his plane as freight, he was sad and begged pardon of his pal for his ignominious treatment. While the conception of his machine as a living personality and his belief in the possibility of communion with it, was contrary to all rules of logic and experience, it was however highly poetic and reflected fine sentiments of appreciation and esteem. The world admired and applauded him.

The thought comes to me. Did not God, even if He be made identical with nature, do for us as much at least as the plane did for that young man? In the course of Israel's existence, did he not with God soar over spheres of heaven and span oceans of time and weather storms of hatred and yet attain safety and success?

"He found him in a desert land,
And in the waste, a howling wilderness,
He compassed him about, He cared for him,
He kept him as the apple of His eye,
As an eagle that stirreth up her nest,
Hovereth over her young,
Spreadeth abroad her wings, taketh them,
Beareth them on her pinions.
The Lord alone did lead him." (Deut. XXXII, 10-11).

Shall we then reduce the God who made us ride over the high places of the earth, the God who gave to our souls the "manna" of a Heaven—shall we reduce Him to a mere automaton? Shall we make of Him an impersonal 'It'? Will it not be said of that Jeshurun also that they waxed fat and forsook the God of their fathers and lightly esteemed the rock of their salvation?

Discussion

Rabbi Fram: Need I say how much together with the rest of the Conference I appreciated this paper? And found enlightenment in it?

In discussing the question, Is Spinozism Compatible with Judaism, it was not necessary to prove that Spinozism is or is not a Jewish revelation or that Spinozism does or does not breathe the atmosphere of Judaism. Spinoza did not set out to be a Jewish teacher. It is only necessary to inquire whether Spinozism is compatible with religion in general and Judaism in particular; and in view of the one of the occasions which led to the presentation of this paper, namely, the effusions of liberal pulpits on Spinoza as a great Jew, it was necessary to answer the question—Is Spinozism Compatible with Liberal Judaism or Liberal Religion.

Now, that being the case, the fact that Spinoza looked upon the world as essentially mechanistic, as essentially law without teleology, does not make *him* incompatible with Judaism any more than natural science is incompatible with Judaism—in both cases you have the same problem.

Friday night we heard Rabbi Mattuck set it down that God is Law, that we must believe in the universe as essentially law, and natural science presents the universe in that description. Well then, we have the same difficulty in a world of law such as science describes as we have with Spinozistic determinism: how is prayer possible, how do we get a response from a universe governed by law?

As liberal rabbis we all follow natural science, we all believe in natural science, we admire it and even promote it, but it leaves us with the same question: how is prayer possible, where is the personality of God possible?

If, therefore, all that has been shown of Spinoza was that his world is purely a mechanistic one, it has by no means been shown that this constitutes an essential incompatibility with Judaism. Judaism has always been and still today is wrestling with the problem: how in a world which can only be described by law to find nevertheless a personal God?

Spinoza may not have altogether solved it, we have not altogether solved it; but we have not relinquished the world of science simply because we haven't been able to answer that question. Neither need we declare Spinoza incompatible with Judaism because we find that his mechanistic rigorously law-governed universe presents difficulties as to prayer and a personal God.

I believe the Lindbergh illustration given by the author to support his thesis of incompatibility might be put to a slightly different use: There was a man to whom a machine was a thing to be loved. It was just a machine, yet he loved it, and through his love it became a person. When a man can take the universe and in his scientific mood describe it as a machine, then take the same universe and in his more exalted moods describe it as a living being and love it with an "intellectual love", there you have religion—there you have Judaism. In that sense, I believe Spinoza is compatible with Judaism.

Rabbi Frederick Cohn: There is a little fallacy in the comparison Rabbi Fram just made. Although it is true modern science and particularly the philosophy of evolution emphasizes, as Rabbi Mattuck pointed out in his sermon just alluded to today, the reign of law, it does not say that there is not a God behind that law and merely using law in all He does. This is a vital distinction; whereas Spinoza has no such conception and in that respect Spinoza's idea is different from the modern scientific idea and Spinoza's idea is different from the Jewish idea, whereas the Jewish idea, as so many of us try to prove in our lectures on whether religion and science are compatible, is more the conception of another later Jewish Philosopher, Bergson, who still believes

in the reign of law, but has his 'creative evolution', the creative power or force of God behind the law, and therefore Bergson would be more compatible with the Jewish conception, whereas Spinoza, as brought out so magnificently by the paper, is not.

In regard to the sublime Lindbergh metaphor used at the close of the paper—it occurred to me too—in this regard I agree with Rabbi Fram,—that at first the argument could have been used the other way, that the universe too, in accordance with Spinoza's idea was just a machine and that we could love this wonderful machine and become attached to it, have a sympathy and an affection, love and reverence for it, just as Lindbergh did for the"Spirit of St. Louis", but there is a point of view whereby the Jewish conception transcends that of the mere machine and has justification, if not proof, convincing proof, in the fact itself, viz: the machine did not create itself, but behind that wonderful machine of Lindbergh's was the brain and intelligence of a man and so this glorious 'machine' if you please, of the universe did not create itself, but back of it is God.

Rabbi Reichler: I am sure that every one was impressed with that beautiful paper and I especially felt that it is the finest thing to have one of our own, especially the younger element of our Conference, to which I no longer belong, to contribute to the various papers. I think that it brings out new thought and new spirit. In certain details, of course, you can criticise the paper, for instance the analogy. I personally believe that it was an unhappy analogy because I believe that while we are wholly indulgent with Lindbergh for his poetic imagination, we know it isn't so, and that is the trouble, my friends, with religion today. People are indulgent with us theologians because we indulge in certain poetic imaginations, speaking about God and prayer while we ourselves don't believe in it. Let us be true to ourselves.

I believe that Spinoza was not religious, not only he was not Jewish, he was not religious, and therefore we cannot at all make him compatible with Judaism. That is my con-

ception. I have read Spinoza, I have not only given a lecture on him. I believe that religion as a whole consists of two things, two essential things, they may not be the essence of religion, but they are essential to religion: first, the personality of God—I cannot imagine myself praying to a machine, I cannot do it, and I won't stand in the pulpit and pray to a machine if I cannot believe in a personal God. Secondly, I believe that it is absolutely essential to religion that we believe in prayer, because prayer means that we believe in a personal God who controls, who hears, who does, who sympathizes. These are the two essential factors in religion. Spinoza believed in neither—neither in a personal God nor in prayer. One more thing Judaism insists on, no matter how liberal we may be, we all maintain that no individual, no person—that ever lived or ever will live is equal to the Deity; Judaism says: "We have prophets but we never had one prophet," and any Jew —and of course we are liberal, we know there are many people who say there was one prophet and his name was Yeshua Hanozri. They are at liberty, we are not going to ban them, we are not going to put them into cherem today any more than Spinoza would have been put into cherem if it hadn't been for the timidity of his contemporaries, but let us be sincere enough, let us understand that as soon as you accept the theology of divinity of one human being, you cease to be a Jew, no matter how you may use the pilpul.

I believe that the writer was right when he said that his rabbinic training left an impression on him, for he used pilpul when he was older. That was the trouble with Spinoza, and that is the trouble with many of us.

Let us feel this: that Judaism and Spinozism cannot be compatible because he didn't believe in a personal God, he didn't believe in prayer, and he believed that one individual was more divine than anybody else, and therefore he was outside, as far as I can see, outside of the sphere of religion on account of the first two points, and outside of the sphere of Judaism on account of the third point.

Prof. Buttenwieser: I rise just to challenge one of the statements made by the previous speaker, that Spinoza was not religious. This statement should not be left unchallenged. Spinoza was deeply religious; he has rightly been called for generations the God-intoxicated philosopher.

Rabbi Foster: With all of you I was really thrilled by the very logical and impressive presentation of the very fine paper of the afternoon, and I believe we will remember the inspiration of the hour for a long time to come. It will set us straight on some very important present-day philosophical problems. I want to add just a word as a comment on one phase of it which seems to me to be the cause of our stumbling on the religious question—our belief in God.

Our speaker this afternoon presented Spinoza's philosophy, which was largely limited in its conception of revelation by what we know as nature—nature in the physical and material aspects of creation, in the stars, in the flowers, in the soil. But there is another aspect of God's revelation, namely, in human nature. Consider our own people Israel and our wonderful history. Here we see another sphere in which God is revealing himself in human history, in human personality. There are two forms of wealth, there is a wealth of the soil and there is a wealth of the soul. We are also parts of God's wonderful creation, and God is revealing himself through our services, and our sacrifices and our struggles in the individual and in the group life through the ages and we miss a big factor in our understanding of God's revelation when we ignore or forget the stage of human history, of Man's personality of the group life, of the national life, of the individual struggle for the righteous life.

Now the philosopher—whether he be Spinoza or Galileo or Copernicus or anyone else, never created anything, he didn't create the stars, he didn't create the soil, he merely discovered what God put there and the same is true for the other phase of wealth that represents God's creation—human nature. So God has put into us certain laws, certain

transcendental forms of beauty which we did not create but we are just discovering. Israel is the discoverer of such spiritual wealth as part of God's being, and God's power, God's inspiration being translated in human history. We might define religion, I think, and Judaism in particular, something like this; Judaism represents the organized effort to discover, to formulate and to utilize the forces and powers which God has put into nature and human nature in such a way as to promote the happiest relationships among human beings, for the blessing and peace of society.

Rabbi Isserman: Professor Singer, of the University of Pennsylvania, who calls himself a disciple of Spinoza, stated frequently in his lectures that libraries have been written on Spinoza's conception of the immortality of the soul, but as yet no one knows what that conception was. I think also that libraries could be written on Spinoza's relationship to Judaism and after those libraries will have been written the problem would still remain.

There is, however, one criticism which I wish to make on Rabbi Heller's paper, and that is that throughout his discussion he compared the philosophy of Spinoza with a theology of Judaism which most of us here have discarded. From the point of view of the rabbis of Spinoza's time, we deserve excommunication as much and perhaps more than did he, for we deny the literal truth and inspiration of the Torah, the physical resurrection of the dead, the validity of the sacrificial cult and many other vital features of the old Jewish theological systems. A more adequate comparison would have been to compare the philosophy of Spinoza with the theology of the modernist Jew. Rabbi Heller stated that justice and love were believed by Spinoza to be the inventions of man rather than the creations of God and that in this respect Spinoza had parted from Judaism. That justice and love are the creations of God was perhaps at one time a Jewish belief, but I do not believe that liberal religionists of today who are conscious of the evolution of morality, will venture the assertion that man did not create

the social order and the social values. We know today that our conceptions of justice and of morality are not fixed and immutable and that these will be changed as man's experience increases and as perhaps he gains a deeper insight and a finer knowledge of his own nature and the nature of the universe.

And there is another thing which also in Rabbi Heller's paper relates itself to a theology which at one time was valid in Judaism but which is no longer valid for the modern religionists and that is, his reference to the election of Israel. I know we have for a long time prided ourselves on being a chosen people. That was a very fine attitude to take until the modern age with its researches in the history, the psychology and origin of religions has led us to see that other peoples besides the Hebrew tribes evolved conceptions of God and conceptions of an ethical God. The Hindoos arrived at an ethical conception of God and also at a monotheistic conception of God. Are the Hindoos, too, the chosen people? Today we are just beginning to catch a glimpse of the great religions of the far east and we Jews who study these religions cannot but realize that no longer can we arrogantly parade about with a conception of spiritual superiority.

Just as distasteful and as shallow to us is the Nordic superiority myth, so distasteful and shallow is to others our chosen people superiority myth.

If Spinoza, because he rejected the traditional conception of the election of Israel was to be read out of Judaism, many modern Jews who like him have also rejected it should be read out of Judaism. In studying Judaism today we must realize the other valid religious discoveries which parallel those made by our fathers and which historic research and comparative religion is making available for us.

Rabbi Cohon: I wish to express my appreciation to Rabbi Heller for his fine presentation of the subject. He has done a useful piece of work. As I listened to him, I went over in my mind, the familiar ground which has puzzled me for a

long time; and I must confess that my doubts have not yet been removed. Spinoza's place in Judaism might never have been questioned, were it not for the unfortunate action of the Amsterdam congregation. Rabbi Heller diagnosed the case fairly by saying that it grew out of the timidity of the Jewish people, rather than from their deep-rooted religious convictions. It was another example of "*Lomo yomru hagoyim*" psychology.

There was possibly another contributing factor to which Rabbi Heller did not refer, but which merits our attention. It was brought to light recently in the volume on Uriel Acosta, published by the Societas Spinoziana. It relates that on one occasion Manasseh ben Israel—than whom there were few more renowned characters in that age—was likewise excommunicated. He came to the Synagog in great excitement over the treatment which his brother-in-law, who had just returned from an unfortunate business venture in Brazil, had received at the hands of the Ma'amad. The president requested him not to disturb the peace, and to remain silent. The indignant scholar continued to rage. "Do you not know what the consequences of your disturbance will be?" he was asked. But he defiantly shouted: "I do not care!" Thereupon he was excommunicated. A very short time passed, and Manasseh considerably calmed and humbled appeared before the congregation and asked for forgiveness. This was readily granted; and the ban was removed.

Spinoza, like Uriel Acosta, was a timid crushed violet, a beautiful sensitive soul that could not stand against the winds of adversity. Consequently, when he was excommunicated, he submitted to the action of the Ma'amad, slipped into a corner, and kept away forever after from all Jewish activities.

Now, it is the Jewish attitude that only he ceases to be a Jew, who has voluntarily withdrawn from the Jewish community—*shehozi es azmo min haklal;* he then becomes a *kopher b'ikar.* Otherwise even if he sins or errs in the in-

terpretation of the principles of faith, he is still a Jew. Accordingly, had Spinoza voluntarily rejected Judaism, he would have put himself outside the pale, as a *meshumod.* But that was not the case. He was driven out by an ignorant and misguided mob.

More serious is the charge of the incompatibility of his teaching with those of Judaism. And much that Rabbi Heller said on this point is valid. Nonetheless the question is by no means solved thereby. The charges made against Spinoza's doctrines were likewise made against all philosophy in general. I refer you to the polemics against Maimonides and others, whose teachings were considered by the *Rashbos* as subversive of true faith. In view of these facts, I am rather inclined to feel that Spinoza is one of us.

Rabbi Felix A. Levy: Dr. Cohon has anticipated some of the remarks I was going to make. Spinoza's case was somewhat similar to that of Maimonides, in that the Dutch Jew was charged with pretty much the same things as was the author of the Guide. Nor were those wanting who would have read Maimonides out of Judaism. Our whole difficulty in deciding whether Spinoza is religious or whether he is Jewishly religious arises from the fact that we have no exact definition of these terms. What do we mean by Jewish and what do we mean by religious? This is not the place to argue these points, but if you take both terms in the larger sense, and if by Jewishly religious, you mean the spiritual experience of the Jewish people as a whole, or in its great individuals, then surely Spinoza, who as a member of the Jewish people, had a distinct (and perhaps a different) religious experience, might not on that or any other account be excluded from membership with his kind. Also, Spinoza had a right to the philosophic interpretation of his experience, even as had some of his Jewish predecessors, who have given us the classic works in Jewish religious thought. I feel that for these reasons, because he was a Jew, because he never denied his Judaism, because he owed so much to Jewish thought, even when he departed from it,

because in many essentials his philosophy is Jewish, he might be included in our number, and that his interpretation is or may be made to be perfectly validly Jewish as was Dr. Mattuck's exposition of Friday night. Our insistance upon personality in God is simply one aspect of the larger problem of the Jewish description of Deity. I am not so sure whether Maimonides would have agreed to our point of view; I am sure he would not. Personality after all, being an adjective, limits God, and if you insist upon personality in God as requisite to being a Jew, of course you can exclude Spinoza. I mean the thing can be argued pro and con, and you argue simply about words, and you argue only about definitions.

To view the whole matter in a larger light, it seems to me that psychologically Spinoza was a Jew, his passion for viewing things under the guise of eternity is certainly Jewish; whether his formulation is in accord with our preconception of what should be Jewish is a different matter; his fine attitude toward life is certainly Jewish, even with all that happened to him he stood in the world, was a part of the world, yet he was serene, he was calm, he was beautiful in his character, he was lovely in his life, and I feel that while other peoples have their characteristics, at the same time I think that is a specifically Jewish attitude toward the world—the Gentiles may rage, nations and peoples may come and go, but the Jew stands, stands calm, convinced of his faith and firm against all the adventures and events that time may bring.

Rabbi Wessel: My tribute to the paper of my colleague and classmate is that it stirred all the sentiment of the Jew that I am and almost beguiled me into a complete acceptance of his position. I was only recalled to a critical point of view by the remarks of another classmate of mine sitting at my right. It seems to me now that we should view this question of compatibility not so much "under the aspect of eternity" or emotionally as under the aspect of history.

I have long considered that Spinoza occupies the position

of First Modern, demarking the Modern Period from the Middle Ages. If this be true, he must be set down as opposed to medieval philosophies and as being in closer agreement with the philosophies then in the making which his genius helped to fashion.

Judaism, philosophically approached, remains to this day largely what it was in the time of Spinoza, medieval in character. Medieval philosophies of all kinds received crushing blows at the hands of Spinoza, so if we are to speak of the compatibility of Judaism with Spinozism, we would assume a negative relation in respect to their most important and original features.

However, were we to conceive of Judaism as having changed since Spinoza—as we do in theory, we might discover partial and reluctant conformity to the current philosophies of the modern era. Unless we have in mind some unsystematic and unrecognized interpretation of Judaism radically different from the classic, medieval formulations, I am in accord with Rabbi Fram in saying that we are still faced with the problems raised by Spinoza which relate to the personality of God and to the idea of a God who hears prayer.

It seems to me that Rabbi Heller has himself suggested an answer to another point on which I wish to comment. He has stated that there are three kinds of monism: the monism of the mystic, the philosopher and the religionist. Spinoza was a monist of the mystical and philosophic orders, but we cannot regard him as a religionist so long as our understanding of religion and Judaism continues to be what it was to the Jews of Amsterdam in his day. The incompatibility that I detect lies in the difference, viewed from history, between philosopher and religionist.

Rabbi Heller: I received the invitation to deliver this paper sometime, I think, in the month of April. I was very much afraid of the undertaking. I was scared for two reasons: first, the subject as I said was very vast and very complex, but I was scared for another reason, the other was

this: I was well aware that by the time the Conference would meet every rabbi would have rid himself of a drosha on Spinoza and would afterwards like to avail himself of the opportunity of having that drosha printed in the Central Conference Yearbook. I think my fears were to a certain extent justified.

Rabbi Simon in extending this invitation to me sent me a letter which is noteworthy. He asked me to defend the validity of the personality of God for the modern rabbi. This is a subject that I think is very vital and necessary. I had hoped to be able to fulfill his wish. But when I sat down and commenced work I found that the state of differentiation between the two was so large that I had to limit myself. I limited it just as you have noticed, to a mere statement of difference.

I do, however, believe, in view of the expressions, especially of the younger men, that a paper ought to be prepared by a man who is much more able to do that than I am, that would endeavor to present and defend the philosophic basis of theism.

There has been some splendid work done in making Judaism compatible with modern thought. In that line among the men who have done a great deal to present what Judaism is, I mean the historic Judaism, I would count Dr. Schulman and Dr. Enelow and a great many others, but I think there is something more necessary. We need— I don't know whether it is through tracts or through other forms— a presentation of Judaism that would take cognizance of the many philosophic currents and psychologic creeds that are present today.

Isn't it a pity that when we have to speak on certain religious tenets we have to go to Fosdick. We can defend the personality of God on purely philosophic grounds, even contemporaneous philosophy. The other themes, such as the theistic conception of the basis and sanction of the ethics, too, can also be supported by Reason and Philosophy.

I hope I am not going to hurt anyone, but you know green apples are bad because they are pungent and indigestible. I think this green apple rationalism is very bad, too. It must not be identified with sound and mellowed rationalism. Let me cite as an instance, and perhaps this will constitute a reply to Rabbi Fram. There is a radical difference between a scientist's mechanical explanation and Spinoza's. What the scientist does is this: the scientist says: here is a phenomenal world, a world of matter, so far as I know. Now by empiric observation, I notice that it functions according to definite laws. Now that scientist does not attempt to give you an explanation of the ultimate meaning of the universe, he limits himself just to that sphere, to the material universe. What Spinoza did was much more than that. He wasn't merely explaining the phenomenal world. His mechanical doctrine is an all extensive, final and supreme dogma.

It would be compatible to say that Judaism and the scientific explanation of the phenomenal world go hand in hand, but to say that Judaism can go hand in hand with an explanation of reality, that is mechanical and impersonal to the 'n'th degree, that, I think, runs contrary to the whole stream of Jewish thought.

Now this idea that because Spinoza speaks with ecstacy of certain attitudes, that are essentially not religious, makes him a religious thinker is absurd. I know certain men who rave about golf—we ought to say therefore, that golf playing is religion. Religion has certain fundamental tenets and I have tried in this paper to show this. I have gone out of my way not to bring in the minor differences. In fact I have digressed a great deal to show that the ascribing of corporeality to God which Maimonides said already excludes one from Judaism, was not an insuperable stumbling block. There is one thing that Judaism does stress, and that is the personality of God. I don't mean the personality which connotes limitations. Divine Personality (as Maimonides conceived it) is arrived at in the following

way: We take human personality and magnify it to its nth degree. The ordinary objectors of human personality (anthropomorphism) are therby removed. In Spinoza there is a complete denial of intelligence and self-conscience to God.

Then I said that the emotional reaction of Spinoza not only in that it makes impossible prayer with the belief of an impersonal God, but the whole attitude that feeds the religious spirit, for example humility, piety, repentance—that his views of those emotional attitudes are incompatible with Judaism. Now so far as the religious basis of ethics are concerned, it is a hypothesis, the view that ethics has its ultimate sanction in God is an hypothesis, and the view, the naturalistic explanation of ethics too is also to a certain extent an hypothesis, and to me personally the former is preferable. The theistic view contends that if ethics is to have that connotation of being holy and valid under all circumstances—if honesty is to be adhered to even if it doesn't prove the best policy, there must be a basis to it other than utility and rationality which is not absolute, but merely human and perhaps ephemeral, what is the basis of ethics to the theist? The basis is that it comes from God, from the highest vision and value that we can conceive. Without that belief one cannot be inflamed with a soundly evangelistic zeal. I don't believe one can be a member of the social commission, if one has not that point of view. I do not see what sanction there is to our pleading for justice, maybe our conceptions of justice are just the views of creatures who are limited in conception—perhaps Nietzscheism is a finer and superior social philosophy than ours and Nietzsche is antagonistic to ideas of justice and pity. But once we say that justice is rooted in the very heart of God, then it becomes an eternal value to us. I cannot see how one can defend and say that Spinoza's philosophy is Jewish, in view of his explicit appraisals of the spiritual power of Jesus, which is antipodal to that of Judaism.

I am not denying that Spinoza was a Jew. Dr. Cohon, expressed the Jewish point of view. *"Yisroel af al pi shechota,*

Yisroel hi," a man remains a Jew up to the point where he voluntarily goes to the baptismal font. Spinoza, it is true, never went to the baptismal font, but to say that his philosophy is Jewish, that is a different thing altogether.

The meeting adjourned at 6:30.

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THE CLINICAL SIGNIFICANCE OF RELIGION

DR. BERNARD GLUECK

As I was coming down here it occurred to me that there was great wisdom expressed by that ancient observation that fools rush in where angels fear to tread, and it has never impressed me so forcefully as it has since I accepted Dr. Simon's kind invitation to be with you here this evening. Since coming here, however, I feel differently. In spite of the fact that I am looking upon this venturing of mine into practical theology with a good deal of trepidation, I am glad of this opportunity to be here, and to have listened to the papers presented thus far.

It is a great attraction, in talking about this subject, to plunge into the metaphysical, or perhaps better said, the philosophical aspects of it, but even on an occasion like this, it is rather difficult for me to disassociate myself completely from the practical tasks in which I am immersed day in and day out as a practicing physician, and I consider this subject that you are discussing here this evening as an eminently practical subject. I consider it one of the most practical subjects with which we have to deal in our present-day civilization.

Far be it from me to attempt to define religion here, but I am quite in agreement with a friend of mine, an eminent psychiatrist who is very busy and very highly respected by his colleagues, when he said in a recent book on Fear, that of all the people that he sees in his office consulting him about all sorts of troubles of the mind and soul and spirit, the ones that are conspicuous by their absence are those who have somehow achieved a practical Christianity.

My practice, while not exclusively a Jewish practice, gives me occasion to see many Jews in difficulties, and I could say the same thing, that I seldom see a patient coming to my office who has achieved that unity with himself and with his fellowmen and with the world about him, which somehow I conceive to be a characteristic of the religious state. And as psychiatrist with considerable experience in various phases of human maladjustment from the most profound to

the slightest, as we see them just beginning in children, I am frequently impressed with a feeling that somehow these patients have missed in their lives something that religion might have given them, and something which might have worked very constructively in preventing the maladjustment.

I need not tell you here what my attitude is toward scientific medicine, but I wish to tell you directly, my credo, so-to-speak, about this whole subject of religious healing or faith cures. In common with other physicians who are open-minded, I have no difficulty whatsoever in accepting the fact of faith healing. I have taken considerable trouble to visit various places both here and in Europe, in order to observe in person the mechanics of faith healing, and I can only tell you this: that I was surprised at Dr. Enelow's restriction of his comments on the Jew about magic. I do not see why we should. I think every new generation starts off with a thorough belief or a thorough disposition at any rate for magic, and the history of humanity is extremely fascinating as regards its capacity to resort to all sorts of measures when it finds itself in trouble.

Let me add, when I say that I have noticed in my patients, (and these are cases of psychological difficulties, sometimes they might be called moral difficulties or characteristics), when I say that I have found an absence of a practical working religion, I do not mean to say that these patients are irreligious in the popular sense. As a matter of fact, we are coming more and more to the conclusion, as the result of very careful observation, that what is the trouble with the neurotic very commonly is that he suffers from too much religion. As we observe the rigidity and the severity of the internal conscious mechanism of our neurotics, of the internal need for punishment and feeling of guilt, we are astonished at the force which a certain kind, to be sure, primitive, infantile, type of religion, is exercising upon these individuals. One of the greatest difficulties that we have with our patients in curing them is to free them to the necessary degree of their inner feeling of guilt and inner need for punishment. It is this feeling of guilt which drives patients sometimes to contemplate suicide; it is this same need for punishment which makes certain neurotic patients go through life constantly searching out opportunities for doing themselves harm, for injuring themselves. You

will be surprised how many people there are who are wrecked by success. They cannot tolerate success, and immediately proceed in some neurotic fashion to bring about a situation which converts success into failure. So that it is not a question of quantity of religion, as we see it in our practice, but it is really a question whether an individual is suffering, I might say, from an overdose of a primitive type of religion, or whether he has achieved a conscious ethical concept, a consciousness of a certain mode of relationship with himself, with his fellowmen and with his surrounding universe.

What do I mean by achieving a certain unity, a certain healthy relationship with himself? I have to be careful here in speaking so that I shall not be accused of being irreligious, but I agree with one of the speakers that not only personally, but in so far as science is able to prove this fact, there is only one kind of God possible, and that is a personal God, but I will add this much: that this personal God has to be discovered within one's self, and I think that Freud, that great Jewish genius of this century, has shown us the psychological mechanism in which this God is discovered, and may be cultivated and the troubles of the neurotic—not only of the neurotic but to some extent of most of us—can be explained to a very large extent on the basis of the tensions, of the conflict between our real self and our ideal self, which to all intents and purposes may be called that God that we can discover within ourselves, and those people who have achieved a unity, a workable unity between their real, actual self and their conception of an ideal self toward which all humanity is striving, have achieved a very definite protection against many of the ailments which beset humanity.

Now you will gather from my remarks that I am not at all opposed to religion as a force in human behavior, in human adjustment. Not only am I not opposed to this, but I welcome it, knowing the high morbidity rate among physicians who have to deal with neurotics, I welcome other workers in this field. We need them, and there is plenty of room for a great deal of good work on their part, but of course, as a physician and as a fairly rational human being, I am opposed and very definitely and unalterably opposed to the methods by means of which religion as a constructive force is sometimes used in current practice.

Psychotherapy, as you know, is largely "Talk" therapy, it de pends upon the power of words and "Life and death are in the power of the tongue"; it is a double-edged sword, and perhaps in no field of human activity is this old Hebrew saying so true as in this. I have seen many cases where the wrong use of the word, as a psychotherapeutic procedure, has done a great deal of evil. I have also seen cases where the right use of a simple phrase has turned the scale to recovery. So while our wish to be healthful is a very laudable wish, I want to emphasize, as a physician, the dangers involved in a wrong methodology in this field of faith healing.

Now I speak of the *clinical* significance of religion. Why do I not say *medical?"* For two reasons. Because the medical man feels there are many troubles that he does not care to deal with. So the psychiatrist is called in. Now a large number of these troubles really cannot be put within a direct category of medical practice, and as a matter of fact in the last few years the better schools of social work have been turning out very well equipped workers who are taking off the shoulders of the physician a large share of the task of dealing with some of these problems and maladjustments. Also here and there a minister, an ordained minister, quits the ministry and goes into this practical job in human relations, the field of social work, equips himself, and goes out a much better minister than he ever was before, equipped to deal practically with some of these issues. The term "clinical" expresses the situation much better than would the term "medical" because if there were available a practical religious guide for our youth, a practical religious fellowship to acquaint him with the difficulties of youth and childhood, many serious family maladjustments might be avoided, or certainly not reach the degree of severity which finally demand the intervention of the physician.

I call them *clinical* because they are, and they can only be dealt with as clinical problems, as individual problems, but they are not necessarily *medical* in the strict sense of the term.

I did not use the term "therapeutic" because so much of our energy, in fact the major part of our energy in the field of psychiatry is being devoted today to problems of prevention, as the only promise of checking this rapid and serious growth of neuroticism and mal-

adjustment. And in the field of prevention, particularly, it seems to me, the church, religion, the individual minister, has missed some very fine opportunities.

Many a person struggling with the threat of being overcome by his instinctual self, many of these instinct-ridden individuals who on the surface are very ethical; even very sensible, very highly cultured people, come to us struggling with a fear of being overwhelmed by that instinctual side of themselves, the cravings that come from that instinctual nature of men, feelings which have become accentuated rather than relieved by their contacts with the ministry. Many young fellows contemplate all sorts of radical ways of solving their problems, even suicide, because of nothing else except a serious misunderstanding of the problem of masturbation, which every intelligent minister should be able to deal with openly, directly and effectively. The minister has a serious obligation in these matters as we see it from a medical standpoint, because he really is the only person with whom it is possible for these people to make a real personal contact, a real friendship contact.

These are the reasons why I have used the term *clinical.*

Another reason is because I want to say a few words about the technique that we call clinical technique. And I want to say this because if the minister who is inclined to use his personality and his background and his mission in the service of alleviating human suffering would only become conscious of what we mean by clinical technique, I believe that he would have an assurance against committing serious error in this work.

Clinical technique rests upon two fundamental principles among others. One is that treatment must always depend upon the facts of the situation and that these facts in human relations can be determined best by certain scientific procedure which we call diagnosis, and no minister should expose himself to the pangs of a bad conscience by undertaking to treat somebody even if it is simply a mild fear or a mild inhibition for doing something, no matter how mildly the thing appears on the surface without being informed fully about the facts in the case.

Another principle which comes to the surface in clinical practice is that we do not know of these omnipotent panaceas which are able

to cure all ailments, as is claimed for some faith cures. What we do know is that commonly we have to mobilize all kinds of forces in the service of helping a human being, medical, psychological, social, economic, religious and whatnot, and any person who approaches the problem of disease with a special panacea is apt to be more of a menace than a help.

Now the acceptance of these two principles must of course rule out on the one hand this tremendous fallacy of negation of fact upon which science—religious science—is so largely based. It also of course rules out the possibility of a kind of trust in faith healing which is nothing less than criminal because it does drive some people to an early grave, and not only that, it exposes innocent people to the consequences of that sort of fallacy, and any minister who will adhere to this principle of clinical technique has the best assurance against committing a serious error.

I cannot stress to you too strongly the need for all the help that we can get from the side of religion in this huge task of dealing with the maladjusted people of our present day.

Do you know that every year fifty thousand new patients enter our institutions for the insane? Do you know that every year about three-quarters of a million of men, women and children are discharged from our prisons and jails and reformatories into the community? Do you know that some states are already approaching the point where they are obliged to spend as much money in the care of the helpless and useless as they are spending for the education of normal youth? And this simply reflects the problem as it concerns the more seriously affected, those whom society cannot tolerate any longer in its midst, and we have to pick them up and put them in an institution. Behind this army a far larger army of neurotics in the making or already in the midst of a neuroticism with which medicine cannot cope at the present day and in a large number of whom there is a strong conviction on the part of doctors that something very constructive might have been done to prevent the neurosis before it had reached a stage where medical aid is needed, and I repeat, the minister is in an especially unique position to exercise that influence.

Is it practical to utilize religion? Yes, it has always been done; it is being done now by every one of you except that you do not stop to

think about it directly and to develop, if possible, a more conscious and more effective technique. Not only is it possible, but I know of two instances at least—one a Catholic priest and the other a Protestant minister—who have combined both professions of medicine and the ministry and are practicing both professions together very successfully. I myself have succeeded, one time at any rate, in getting a scholarship for a young Episcopal minister, a former student of mine, which gave him an opportunity to spend a year in Europe studying psychiatry and pathology in order to equip himself to handle the better the problems of his parish.

It is practical. But what is needed is a radical modification in the ranks of the ministry and I am very happy to say this evening that recently while in Cincinnati I was informed that my friend Dr. Lurie, a very capable psychiatrist, has just been appointed to the staff of the Hebrew Union College there, and I sincerely hope that he will be given ample scope to inject into the curriculum of that school at least as practical an acquaintance with mental hygiene and with modern psycho-pathology as a good social worker has to have.

I have here a heading *Nature of Faith Healing,* but I do not believe I shall enter into this question to any extent. It is of course primarily suggestion, and suggestion is nothing to be scorned; suggestion has always been used, is being used and always will be used as a most scientific form of the practice of medicine, but in faith healing suggestion is re-inforced by something which is there potentially in the patient, something that he has been seeking himself, something in the nature of an identification with that better self which ultimately man evolved into a concept of God, and suggestion frequently works very marvelously when combined with an intelligent approach from a religious point of view.

There is no magic in suggestion; there is nothing that is very foreign to religion; in fact suggestion is based on the most fundamental aspect of religion, mainly love. You cannot suggest anything to anybody who is either incapable of falling in love or if you are incapable of getting people to fall in love with you, and the practice of medicine depends to a very large extent on this factor which we call technically "transferance" but which in actuality is nothing but a love relationship—a desexualized love relationship between two human beings

which paves the way for the acceptance of ideas without clear perception or without exercise of judgment.

I am sure there is no necessity here of stating the fallacy, the uselessness and criminalism of recourse to magic. Religion does not have to deteriorate into these practices; religion has its own forces, it can work on its own level and moreover it need have no conflict whatsoever with the strictest kind of scientific procedure. What would a doctor do without faith? Without having the patient's faith? What could he do? How could he proceed at all? Yes, if you anesthetize a patient, knock him out, so-to-speak, put him to sleep, then you can cut his appendix out, but even then the success of the operation depends very largely on the manner in which the patient enters the examining room, on the freedom from anxiety, fear and apprehension, and this is based on the degree of faith that he has in the procedure that is to take place.

So I want to leave with you this conviction, which I believe is shared by my colleagues who are open-minded (and if you know what it means to be closed-minded in the ministry, multiply that by a thousand-fold and you will know what it means to be closed-minded in medicine) but open-minded physicians will agree with me that there need be no conflict whatsoever between religious practice and scientific procedure, that the two can not only dwell in peace together but that they can absolutely reinforce each other, and that medicine would welcome the use of religion's power, whatever it is, in the service of ailing humanity, provided the procedure is disciplined to the necessary extent, that is, if the practitioner would insist upon the minimal requirements of clinical technique, and that means that they can never, never work independently of physicians.

I

JEWISH SCIENCE—A SYSTEM AND A METHOD

CLIFTON HARBY LEVY

Jewish Science is a movement within Judaism, aiming at the direct and simple application of the principles of the Faith to life, in all its aspects. A system of religious thought implies a method, and in the development of the practice of Jewish Science the evolution of both became necessary. It began as the answer to a demand on the part of a group of Jews and Jewesses (in New York City) for the application of Judaism to life in the most concrete possible way, so as to furnish to these eager souls a way or ways by which they could help themselves and others in the solution of insistent personal problems.

As a philosophy it is based upon the continuous tradition of Judaism, that God works in and upon man directly through His Spirit, for the preservation of the well being of the entire man. Judaism recognizes the ONENESS of the human being, and that all phases are affected by each phase. The body can not be separated from the intellect, or the intellect from the spirit. As the mind affects the body, so the body has a direct effect upon the mind, and the spirit is affected and affects the whole man.

The origin of the present movement may be traced directly to a slim volume published in 1916 by Rabbi Alfred Geiger Moses, in which biblical passages were quoted to prove that Judaism has a wealth of doctrine to offer in support of the control of the health of the body through the spirit. The biblical and rabbinical suggestion, which has found place in all Jewish rituals, that God is the healer of all human ills was emphasized. Although another edition, somewhat enlarged, was issued a few years later, no steps were taken by the author towards developing any system or method of applying Jewish thought to life.

The small group of men and women, first mentioned, had gathered what they could of various ideas put forth by many cults calling themselves "New Thought", "Psychologists", "Metaphysicians" and

the like. They spoke of themselves first as "Jewish New Thought." They were devout believers in Judaism, but failed to find in any or all existing Synagogs the answer to their spiritual needs. They yearned for the more direct application of the spiritual ideals of their religion to actual human requirements.

This group approached me, asking me to lead them, six years ago, but I then insisted that unless they were ready to cooperate with the physician openly and fully I could not serve them. After working under another leader for some time they became dissatisfied with his methods, and withdrew from his organization, again approaching me in December, 1924. I then replied that much might be done, but that modern science should be utilized as far as it could go, and the spiritual power should then be stimulated for the uplift and control of the entire being. In a word, Judaism and Science were to work cooperatively, for mutual aid in developing the best possible in men, women and children.

Since that time this group, embracing the pioneers of the original movement, has been engaged with me in the constructive work of laying down a method of applying Judaism to the solution of the problems of right living, presenting a First Course in Spiritual Culture as the chief element in the necessary upbuilding of the method, also publishing a monthly magazine, "The Jewish Life," and a small handbook, "The Helpful Manual."

As a movement within Judaism this work has progressed by offering its material to all Jewish congregations, so that centers for the instilling of its principles may be established in any and every congregation, whether Orthodox, Conservative or Reform in its tendencies.

Several congregations have already availed themselves of the offer and are utilizing our methods, and teaching our system with ever growing interest and success.

Jewish Science stresses the office of the rabbi as teacher, his original function, and urges the devotion of every rabbi to this activity in behalf, not only of the young, but adults especially. It teaches how to apply Judaism to life, in this way teaching the religion, rather than talking about it. We advocate teaching as of primary importance, preaching as supplementary.

This movement originated with the laity, just as all real movements do and should. The beginnings of the Reform movement in Germany a century ago came from laymen, and just as they clamored for Judaism in a form in which it could be accepted and applied by the modern Jew, so Jewish Science is the answer to a very clearly defined desire of many modern Jews and Jewesses for Judaism in a form that can be comprehended and applied, in accord with modern thought.

The term Jewish Science is used as the best expression of the conjunction of Judaism and Science for the service of man. It aims to utilize all of the tested results of the surgeon, the physician, the psychologist and the psychiatrist, in cooperation with the highest spiritual teachings of Judaism. No longer satisfied with a bare denial of any conflict between scientific and religious modes of thought, Jewish Science insists that there must be a positive, hearty and consistent cooperation between the scientist and the religionist if man is to attain the best possible results in the art of living.

Jewish Science has been of tremendous value in calling back from various cults many of the "Wandering Jews", and also has aided in preventing further desertions, by proving that it can furnish all spiritual power that any person can require, at the same time that it remains sane and utilizes physical science as far as it can go, thus avoiding the dangerous, if not criminal practices, of those who mislead many into reliance upon the spiritual alone, despite the valuable aid which surgeon and physician can render. We have had to bury some of the "mistakes" of these cults, such as persons suffering from appendicitis, or other organic diseases which are so commonly helped by the surgeon's knife.

Jewish Science begins with the doctrine that the relationship between man and God is no longer one of fear or terror, which is a primitive stage of religion, but that the relationship is one of Love and Reverence, as expressed in the universal appeal to the Jew: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." In this dictum, accepted by all types of Jews as basic, emphasized by the rabbis by the suggestion that the *Sh'ma* is to be recited "in love", is the fundamental teaching which is developed throughout the system of Spiritual Culture. No one can well

dissent from this as an outstanding doctrine of Judaism. The application of the principle to life is the task of the detailed lessons, bearing upon this theme.

We could have no better instance of the way in which Jewish Science works with the scientific results of the twentieth century. It is generally admitted by the psychologists that humanity is the constant victim of endless, often nameless, fears. The disorganization of the nervous system manifests itself chiefly in this direction. The effort of every one intent upon helping men and women is directed towards relieving them of all fear. Judaism, as presented in our system, makes fear impossible, driving it out by faith in and love of God, which inspire every Jew with boundless confidence and the required courage. Science asserts that fear is one of the worst foes of human welfare. It is emphatic in proving that the condition of a fearful mind affects all the functions of the bodily organs, especially the flow of the secretions of the glands which furnish most important elements to the blood-stream. Science explains the danger to the human system of all states of anger or fear. Jewish Science demonstrates to its adherents methods by which they may regain normal self-control, so that they do not yield to the impulse of anger, or any other excitement, and at the same time, through its methods, helps its followers to overcome the tendency to fearfulness, and the worry-habit which is the constant accompaniment of the fear-state.

For instance, suppose a person comes to us, asserting that he is possessed of an ungovernable, high temper. What is the procedure? We suggest, first, that it is possible for any one to control the outburst of temper in a very simple way. We call attention to the fact that the rise of anger is always accompanied by a tensing of the muscles, plainly apparent in the frown. Let the sufferer fix his attention, when he first feels the impulse towards anger, upon relaxing all his muscles, and he will overcome the paroxysm before it reaches the explosion point. He will find himself smiling, with the relaxed muscles of the face, and laugh at himself and at the cause of his anger. This should be reinforced by the real determination, when he is his normal self, not to become angry, because he knows, as scientists teach us, that when angry, the glands pour poison into the

blood, and it over-taxes the kidneys to carry off this poison from the blood of the man who is frequently angry or irritated.

A further building up of the purpose to conquer this tendency lies in calling his attention to the biblical injunction (Leviticus XIX, 17, 18), "Thou shalt not hate thy brother in thy heart....Thou shalt not take vengeance, nor bear any grudge....but thou shalt love thy neighbor as thyself."

Here too Jewish Science offers a pregnant suggestion of the interpretation of the last command, so widely accepted as the acme of human duty. How can we love our neighbor unless we love ourselves and have demonstrated that love through the culture and upbuilding of a really effective, ethically motived self?

The ethical motive, from the Jewish point of view is none other than the greatest possible love of God and man. The scientist who is concerned with physical processes has to admit that those persons animated by this motive are self-controlled, yet splendidly stimulated to constant effort. When Dr. Mayo, in his address before a body of physicians at Montreal, last October, pleaded for "More religion in our hospitals", he expressed the recognized need for active, not passive patients, for sufferers eager and willing to work with surgeon and physician because of the spiritual power by which they are animated. Here we have clearly expressed, from the physician's standpoint, the need of spiritual activity on the part of the sufferer. Jewish Science emphasizes this need and helps its followers to that stage of spiritual power which serves at all times as the reserve upon which they can draw for this necessary cooperation with the physical scientists.

Once for all, let it be understood, that Jewish Science has no "Healers." Believing, as we do, in accordance with the tradition of Judaism, that all healing comes from God, and that no human being heals another, we hold that the office of our movement is to instruct those who wish to become adept in our work, to serve as "Spiritual Helpers." They are so trained that they can reach the sufferer in the most tactful and efficacious way, and lead him to re-establish self-control, and the correct attitude towards life, in all of its variations, with all of its difficulties. Their task is to aid the sufferer to harmonize himself within, so that he may come into harmony with God and man. It is a simple process, but by no means

an instantaneous one, though results are often astoundingly rapid, and lasting.

Here it must be stated, so as to avoid all misapprehension, that at no time and in no way has any one connected with the Center of Jewish Science received emolument or monetary payment for helping the sufferers. When any donations have been made by grateful men and women these sums have been given to the general fund and used for advancing the work of this Center.

Jewish Science has been able to demonstrate to many who have come in search of help that it can render this aid effectively and immediately. When an orthodox rabbi came to me asking if I could not help his wife, I gave him a few copies of "The Jewish Life" and the first five lessons in our course in "Spiritual Culture." Six weeks later he reported that his wife was perfectly well again, and she herself asserted that through these lessons she had found her spiritual self as had never been possible before. This is over a year ago and she is still perfectly well and happy.

In the case of A—, who had been to every psychological clinic in New York, and was in a terrific state of nervous exhaustion, the first three days gave him confidence, and after a few weeks, he was re-established psychically. In a few months he married, and appears to be happy and well.

The need for Jewish Science is almost unlimited. Hardly a day passes without bringing some sufferer to our attention, many being sent by physicians, physical instructors, or others who have heard of our work, and think that we can help. In the hospitals the need for Jewish Science is very great. Our helpers are welcomed by the patients to whom they give the proper attitude of mind, so that they yield to treatment and cooperate with their physicians, instead of fighting against what is being done for them, or lying passive and inert.

The great advantage possessed by the rabbi known to be identified with Jewish Science is that his people send for him, and consult him, as never before. He himself is improved in temper and temperament, and his discourses become concrete and purposeful, instead of being abstract and academic. The teacher learns through teaching, and he thinks through the problems of daily living, as was not

the case before he took up this work. There is new life in the congregation which at last awakes to the idea that Judaism can be and should be applied every day and all day long to the fine art of living.

An instance of a way in which a bad habit, which has inhibited activity has been overcome may be in place here. Calling upon a woman, I was told by her that ever since an attack of "sleeping sickness" two years before she had been shaking and trembling. When asked if she could drop the wrist, she complied easily. She was then told to relax each muscle, from the shoulder, on one side, then on the other, and in five minutes she was quiet, had stopped the palsy.

She asserted that she could not walk as one foot was heavy. When urged: "Get up and walk!" she did so, and has been walking ever since, returning to the normal..

Or, suppose that we have a case of so-called "nervous breakdown" to deal with. What is our procedure? How can we help when the physician has told the patient: "There is nothing organically wrong with you; just pull yourself together." But the patient feels that something is still wrong, and does not know how to "pull himself together." There is the point at which the Spiritual Helper stands ready to help effectively. How do we proceed in a case of this kind? We try to ascertain, patiently and tactfully, what fears obsess the patient. For it may be set down as almost always the case, that the nervous person is the victim of fears of one or more types. Often it is rather a state of fear than any specific terror.

If asked to write down on a slip of paper the things that he fears he will sit, and think and at last admit that he is simply afraid, but does not know of what. This step will help the sufferer to see that there is actually nothing that he fears. A good beginning, from which the helper goes on to show that, of course, there is nothing of which any one should be afraid. The tremulous condition is to be overcome by showing the sufferer how to relax, both body and mind. One helps the other. Lying on a low pillow, get the patient as quiet as possible, and ask him to "blank his mind", that is to think of nothing consecutively, but let any thoughts arise, as they may. Suggest that he go into a kind of coma, resting easily and quietly.

Then let the thought of peace and calm drift down, from the Spirit through the central mind, into the subconscious. Permeate the self with the thought: "God is with me, I can not fear." "I am working in accord with the law of God, and all is well."

It is especially necessary that these periods of relaxing be practised a few minutes before the noon and evening meals. Then the system is in proper condition for digesting food, that is to be eaten. At the table, only most impersonal, happy conversation is to take place. Help the sufferer to get away from himself. Much of his trouble lies in being too highly self-centered. If the strain has been taken off nerves and muscles, they soon recover, and the tonicity of the body and mind are restored at one and the same time. Almost every one will say: "I can't relax", but, save in highly exceptional cases, this is part of the obsession. Ask him to drop the wrist, and prove that if he can relax that muscle, he can relax each one in turn and all together. But the spiritual must in all cases accompany the physical, and reinforce it from above. Only thus does the sufferer re-establish the self-control and self-direction which was lost by the the so-called "nervous breakdown" which is almost as unscientific a term as "dyspepsia", a confession of ignorance as to the cause and lack of comprehension of a method of cure.

It is astonishing to note how rapid is the reaction to treatment of this kind, and how quickly the sufferer returns to normal, losing the egoistic ingrown consciousness, and reacting fairly to external stimuli. Side by side with the mastery through relaxing, and the restoration of tone to the nerves, must come the achievement of confidence, as all fears are set aside. The common error of mistaking the temporary for the permanent condition is now easily removed, for the patient has experienced the power of setting aside the obsession of helplessness, and, finding himself able to take his place with other normal human beings, takes up his work in the world with renewed enthusiasm and vigor.

Throughout we must keep in mind one great aim: the restoration of the sufferer to the usual condition of ease, self-control, and poise. One great difficulty with which the helper has to contend is that so many lack real spiritual development. They have done so little thinking, worthy of the name, that it is very difficult for them to

concentrate upon the ideas set before them. This is another reason for holding that Jewish Science is a method of spiritual culture which, if properly developed, will prevent any nervous weakness, and insure the health and happiness of men and women through their self-mastery.

This may be nothing different from what is preached from many pulpits, but there it is mere theory; here we have a method of attaining Jewish culture in accordance with Jewish tradition, and in the light of modern scientific thought.

When men and women understand HOW to apply their religion to every problem in life their appreciation of Judaism as something vital must be fixed. It has the direct relation to life, which we need. As it guards us against excitement, against anger, and hatred, it guards us also against the violation of all laws, and every law becomes moral, because we recognize it as Divine. In this way, with infinite courage, confidence and energy, we dominate life, and insure our happiness and our well being.

One chief endeavor of Jewish Science is to re-educate the Jewish people to spiritual prayer. As the God-consciousness is deepened comes the real desire for prayer, and we grow up to a proper understanding of the way in which a spiritually minded person approaches God in prayer. Ours is a process of education in communing with God, in the highest sense. Until that is established there can be no Judaism, as we conceive it. We present God as the Spiritual Personality, supreme in all power and in every virtue that man can recognize. We are free to admit that this conception is anthropomorphic, but to us it is the only sane conception open to man. I can know God only in terms of human consciousness or I can not know Him at all. As the "Cosmic Urge", there is neither satisfaction, clear conception, nor anything inspiring to humanity. We see God as loving Father, "long suffering and abundant in mercy", holy as holiness signifies perfection. Beyond that the mind of man can not go.

Thus Jewish Science endeavors to advance the cause of a virile Judaism made vital by direct application to the fine art of living the spiritual life. It urges the love of God and man, made practical and proved by obedience to all the laws which are known to us, by

which we may strengthen the bonds between man and God and man and his fellow man.

Jewish Science conceives Love as the perfection or the fulfillment of the highest spiritual laws of mutual relationship. Thus it proves itself by the ever increasing complete obedience to the Divine laws of life, regulating our service of God and man.

It insists upon specific study and the application of every principle in the utmost detail to every concern and moment of human existence. It teaches an Immanent God and the power of prayer as the greatest of spiritual achievements. It claims the right to work for all Israel, within the Synagog for the higher spiritual culture of every individual Jew, so that happiness, health and prolonged activity, upon the highest plane may be made certain. It welcomes the aid and constructive suggestion of any and every earnest soul.

J

A NOTE ON SPIRITUAL HEALING IN JEWISH TRADITION

H. G. ENELOW

I

We are inclined to regard the latter-day rush of Jewish people toward all kinds of magical, or mental, cures, as an entirely new phenomenon. As a matter of fact, it is not at all new, but a repetition of what has occurred among Jews again and again. It might help us to understand the present situation, and perhaps to meet it, if we considered the traditional aspect of the subject. What has been the historical attitude of Judaism to what is called mental or spiritual healing? What has Jewish history to tell us on this whole topic? Unfortunately, I can here offer only a brief note, hastily prepared. But I hope it may throw some light on these questions.

II

There has always existed a disposition among men to overcome physical ills by spiritual means. On the lower levels this effort has made for magic; on the higher planes, it has formed part of religion. Perhaps the best differentiation between magic and religion has been suggested by Prof. Alfred N. Whitehead. "In religion," he says, "we induce, in magic we compel." Religion has sought to induce by spiritual means the prevention or conquest of evil; while magic, by methods of its own, has tried to compel its disappearance.

Judaism, as represented by its authoritative exponents, has been opposed to magic. That formed one of the chief aims of the Prophets. This is not to say that Jews were not prone to magic. There is evidence in the Bible that they were inclined to practice it, just as were their neighbors. Whether that inclination was innate, or was a foreign importation (as Jewish literature likes to treat it), is immaterial. It was there. But the spirit of prophetic Judaism was arrayed against it, as well as against every other form of superstition. This opposition found expression in the drastic prohibition of every kind of wizardry and magic contained in Deuteronomy (XVIII, 9-12):

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, one that useth divination, a soothsayer, or an enchanter, or a sorcerer, or a charmer, or one that consulteth a ghost or a familiar spirit, or a necromancer. For whosoever doeth these things is an abomination unto the Lord; and because of these abominations the Lord thy God is driving them out from before thee."

III

In the special realm of disease, the biblical exponents of Judaism seem to have taken a similar attitude. There is no trace anywhere of magic being recommended as a means of curing sickness or averting it. Nor is there any attempt to deny the reality of disease or the value of physicians. "Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?" Thus asks Jeremiah. (VIII, 22). It is true that he uses those terms figuratively; but that only confirms his attitude. Of course, there are in the Bible certain stories about the curing of disease which are colored with magic: for instance, the stories of the Egyptian plagues, or those concerning Elijah and Elisha. But they do not affect the direct prophetic teaching on the subject.

What do we find in this respect? First, health is represented as depending on righteous conduct. As the famous passage in Exodus (XV, 26) has it: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee."

Secondly, prayer to God is commended in times of illness, but not necessarily as a sole means of healing. Hezekiah, in his sickness, prays. But the prophet uses physical means, also, in order to restore him. On the other hand, Asa, in his illness is said to have relied solely on physicians. For this he is censured by the author of Chronicles (II Chronicles, XVI, 12). But the condemnation seems to rest

on Asa's general substitution in his later period of material methods for faith in God, rather than on his exclusive use of a physician.

On the whole, the men of the Bible seem to have held the view expressed later on by Ben Sira, in that memorable passage of his book (Chap. 38), of which the following verses are a part: "My son, in thy sickness, be not negligent: but pray unto the Lord, and He shall heal thee. Put away wrongdoing, and order thine hands aright, and cleanse thy heart from all manner of sin. Then give place to the physician, for verily the Lord hath created him: and let him not go from thee, for thou hast need of him!"

IV

How about the Talmud? There are in its pages numerous indications of magical practices in the combating of disease. Yet, there can be no doubt that the most eminent rabbis took toward such practices the essentially prophetic attitude. R. Akiba, for instance, counted among those who had no share in the hereafter any one who mumbled over an ailment, repeating the words from Exodus: "I will put none of the diseases upon thee which I have put upon the Egyptians, for I am the Lord that healeth thee." (Mishna, Sanh. X, 1). Such magical mutterings seem to have been common in talmudic times. Some of them were tolerated by the rabbis as innocuous, or as helpful to weakened individuals; but most were condemned as "Amorite customs" (Talmud Babli, *Sab.* 67a).

On the other hand, the talmudic rabbis emphasized the value of prayer in behalf of the sick. To pray for the sick they regarded as an act of grace. When there was a sick person in one's house, one was supposed to make it public, so that others might pray for him; or one was to request a sage to do so; though the best prayer was the one offered by the patient himself. Certain rabbis were famous for the efficacy of their prayers for the sick, as, for instance, R. Hanina b. Dosa, who was invited to pray for the sick children of both R. Johanan b. Zakkai and R. Gamaliel II. R. Hanina is reported to have said that when he prayed for the sick the spontaneity of his prayer had much to do with the recovery of those for whom he prayed. (Mishna, *Berak.* V, 5). It is from talmudic times, also, that has come down the prayer for the sick which is included in the Eighteen Benedictions of the daily liturgy.

V

The talmudic point of view, as we know, persisted through the middle ages, and its best summation, no doubt, was given by the man who was most competent to deal with this subject in all its phases, namely, Moses Maimonides. As physician and philosopher, as religious devotee and student of human nature, as well as authority on the Jewish law, he was preeminently the man to crystallize the Jewish idea on this theme. Indeed, he did so on various occasions.

What do we find? On the one hand, Maimonides repeatedly calls attention to the effect of spiritual conditions on the health of the body, and to the relation which exists between the spiritual and ethical education of an individual and his general health and happiness. In the closing section of the third chapter of his Guide to Health, (the Arabic original of which was recently edited with a German translation by Dr. Kroner), he expounds with commanding eloquence this aspect of the subject, and tries to impress its importance upon the physicians of the Mohammedan prince for whom the treatise was composed.

But, on the other hand, Maimonides brands as foolish and pernicious superstition the various forms of magical therapeutics. Along with other alien errors, he declares them prohibited by the talmudic law as so many species of witchcraft. A charmer (*Hober*) he calls one who mumbles words which belong to no language and have no meaning, foolishly imagining that such mumbo-jumbo can be of any benefit, and that to utter them can make a snake harmless, or cure one bitten by a serpent.

All such silly mutterings and invocations—Maimonides says flatly—have no value whatever. He condemns them as sheer superstition which interferes with a wholesome religious life. It is true the Talmud teaches that if one has been bitten by a snake, one is permitted to whisper over the bite even on a Sabbath, in order to calm the victim's mind and encourage him, although otherwise the act is useless. But it is only because of the victim's dangerous condition that this concession is allowed, in order to lessen his anxiety. However, says Maimonides, one who whispers over a disease and reads a verse from the Torah, and, similarly, one who reads verses from the Bible over a child to keep him from being scared, or places a scroll

of the Law or *Tefillin* on a child in order to put him to sleep—such, says Maimonides, not only belong to the class of magicians and wizards, but they are to be regarded as deniers of the Torah, for they use the Torah as a means of physical healing, whereas it is meant to serve for spiritual healing: *Shehen osin dibre Torah rephuat guph veeno ela rephuat nephashot; sheneemar: Veyiheyu ḥayyim lenaphsheka.* But, if a person is well and wants to read verses from the Bible or Psalms, in order that the merit of reading them might protect him and save him from evil and danger, he is permitted to do so. (*Hilk. Akum,* XI).

In a word, Maimonides tried to suppress magic, which seeks to produce cures by external compulsion, and to develop true religion, which seeks to induce, to evoke, spiritual power and thus bring about well-being.

VI

However, the thing to remember is that the opposition to magic on the part of Judaism did not uproot the popular leaning toward it. That is what all these denunciations by prophets and rabbis go to prove. Even among Jews there were always enough to form a following for any one who offered magical substitutes for spiritual religion and magic roads to health, while now and then we find veritable mass movements in that direction.

This explains the vogue of amulets, which were current among Jews throughout the ages (as one may read in Prof. Blau's article in the *Jewish Encyclopedia,* as well as in his German work on *Old Jewish Magic*). Even renowned rabbis are known to have approved amulets. Solomon Ibn Adret, the most influential Spanish rabbi in the second half of the 13th century, took amulets for granted, and as for magic cures in general, he confessed his confusion. Questioned by one of his Montpellier correspondents, he protests embarrassment as well as a decided reluctance to offer an opinion on so bewildering a subject. Authorities, he insists, differ: there was his own teacher, R. Moses Nahmanides, who, he says, permitted the use of animal images for curative purposes, while Maimonides condemned such a practice as idolatry. In Germany, he has been told definitely, certain saints were in the habit of occupying themselves with devils, either exorcising them or employing them for various ends. The best advice

he could offer on so obscure a topic—on which he wishes he might find some sage to enlighten him—is to be guided by experience; any practice, he concludes, which experience has shown to be medically effective, might be exempted from the class of forbidden magic; and he cites such pragmatic precedents from previous rabbinic literature (Cf. Ibn Adret's Responsa, ed. Bologna, 1530, Nu. 414, p. 71a-73b).

Again, R. Jonathan Eybeschutz, in the 18th century, may not have believed in the Messianic rôle of Sabbatai Zebi, but he certainly issued amulets to his devotees far and wide, and nothing was said against that phase of his activity by R. Jacob Emden and his other antagonists. Some Jews did not hesitate to accept Christian formulae as part of the magical bargain. There were mediaeval Hebrew amulets with Christian inscriptions, while in the Palestinian Talmud we read of a Jew who had swallowed some object and recovered from his injury when a certain person came and whispered over him some mysterious words in the name of Jesus. (Talmud Yerushalmi, *Sab.* 14d). The popularity of magical cures, no doubt, formed part of the attractions of the various pseudo-Messianic movements. This explains, also, the growth of the Ḥasidic movement, with its miracle men, though this particular side of Ḥasidism is not extolled by its latter-day Western panegyrists. The prophets may have meant to make of us an intelligent people; but they do not seem to have succeeded entirely in uprooting all our superstitions.

VII

The mistake of Reform Judaism, it seems to me, has been its assumption that all its adherents were intelligent, or even intellectual—the same mistake that Judaism has made at other times. That is why we have been shocked to see so many Jews and Jewesses plunging into the sea of contemporary magic and superstition. How was such a thing possible, we demanded: Jews and Jewesses, the Chosen People, descended of those sires concerning whom Steinschneider has written so many erudite volumes, showing what diverse contributions they made to all branches of civilization! How account for it? Yet the fact is, that at no time did the Jewish people consist exclusively of Isaiahs and Maimunis; on the contrary, magic, though denounced by Judaism, never lacked a considerable acceptance among Jews. The magic-seeking multitudes of today may justly be regarded as

the counterpart of those Jews and Jewesses who resorted to all kinds of magical cures in the past, who flocked to Sabbatai Zebi and the medieval thaumaturgs, and eventually became the admirers of Hasidic cure-mongers, some of whose successors are said to be doing a thriving business in present-day New York. After all, fashionable frocks do not necessarily make culture, nor is spiritual intelligence guaranteed by a seat on the Stock Exchange.

VIII

What follows? If we are to deal effectively with the problem as far as it affects our particular part of Jewry, it seems to me we should do the following things:

(a) First, recognize that the craving for magic cures is not so alien and unprecedented in Jewish history as we sometimes assume.

(b) Try to make a clear distinction between magic and religion as an aid to health, and stimulate genuine spiritual education to that end.

And (c) Do whatever is legitimate through congregational channels for the help of those who seem to require mental or spiritual assistance in dealing with disease.

However, it is idle to expect every rabbi to enter upon this phase of work. It requires sometimes a certain compromise with one's intellectual standards, of which not all are capable, no matter how sympathetic. And, unhappily, there are some patients who will be content with nothing short of some degree of charlatanism. They want to be humbugged, and you cannot expect every rabbi to undertake this particular job. But every rabbi can contribute to the spiritual strengthening of such sufferers, and, with the help of competent physicians, promote their physical and mental health.

K

TALMUDIC-RABBINIC VIEW ON BIRTH CONTROL

JACOB Z. LAUTERBACH

In considering the question of the Talmudic-Rabbinic attitude towards Birth-control we must seek to clear up the confusion that prevails in the discussion of the subject and define the principles involved in the whole question.

Some rabbis are inclined to regard all forms of Birth-control, excepting self control or continence as הוצאת שכבת זרע לבטלה and therefore put them in a class with masturbation or self-abuse. Hence, they believe that, with the citing of agadic sayings from the Talmud and Midrashim against the evil practice of self-abuse, they have also proved the opposition of rabbinic law to the various forms of Birth-control. Such a method, however, is unscientific and not justified in the discussion of such a serious and important question.

In the first place, the method of adjudging questions of religious practice on the basis of agadic utterances is altogether unwarranted. The talmudic rule is אין מורין מן ההגדות that "we cannot decide the questions of practice by citing agadic sayings" (P. *Hagigah* I, 8 76d). The Agadah may set up an exalted ideal of the highest ethical living. It may teach the lofty precept קדש עצמך במותר לך to aspire to a holy life and to avoid even such actions or practices which, though permitted by the law, do not measure up with its high standard. But it does not rest with the Agadah to decide what is forbidden or permitted by the law. "The Agadist cannot declare anything forforbidden or permitted, unclean or clean," says the Talmud (בעל אגדה שאינו לא אוסר ולא מתיר לא מטמא ולא מטהר P. *Horayot* III, 7 48c). The answer to questions of practice, that is, as to what is permitted by Jewish law and what is not, can be given only on the basis of the teachings of the Halakah.

Secondly, it is absolutely wrong to consider cohabitation with one's wife under conditions which might not result in procreation, an act of הוצאת שכבת זרע לבטלה and to class it with sexual perversions such as self abuse.

In the following, therefore, we must consider only what the Halakah teaches about the various forms of birth-control and ignore what the Agadah has to say in condemnation of the evil practices of self-abuse and sexual perversions.

In order to avoid confusion and for the sake of a clearer understanding and a systematic presentation of the rabbinic teachings bearing upon our subject, it is necessary to formulate the question properly. It seems to me that the correct formulation of our question is as follows: Does the talmudic-rabbinic law permit cohabitation between husband and wife in such a manner or under such conditions as would make conception imposible; and if so, what are the conditions under which such cohabitation is permitted?

As to the first and main part of the question, there is no doubt that it must be answered in the affirmative. To begin with, the rabbinic law not only permits but even commands the husband to fulfil his conjugal duties to his wife, even after she has experienced the change of life and has become incapable of having children. Likewise, the husband is permitted to have sexual intercourse with his wife even if she is congenitally incapable of conception, as, for instance, when she is an עקרה sterile, or an איילונית that is a wombless woman (Tossafot and Mordecai, quoted by Isserles in Shulhan Aruk *Eben Ha-Ezer* XXIII, 2). The later rabbinic law goes even further and permits even a man who has never had children and thus has not fulfilled the duty of propagation of the race מצות פ'ור to marry a woman incapable of bearing children, that is, a sterile woman עקרה or an old woman זקנה (Isaac b. Sheshet quoted by Isserles *op. cit.* I. 3). From all this it is evident that the act of cohabitation, even when it cannot possibly result in conception is in itself not only not immoral or forbidden, but in some cases even mandatory. Hence we may conclude that the discharge of sperm through sexual intercourse even though it does not effect impregnation of the woman, is not considered an act of "wasteful discharge of semen", הוצאת שכבת זרע לבטלה which is so strongly condemned by the agadic sayings of the Talmud. For while, as regards procreation, such a discharge is without results and purposeless, yet since it results from legitimate gratification of a normal natural desire, it has fulfilled a legitimate function and is not to be considered as in vain.

Now it may be argued that only in such cases where the parties through no fault of their own are incapable of procreation does the law consider the mere gratification of their natural desire a legitimate act and hence does not condemn it as הוצאת שכבת זרע לבטלה. We have, therefore, to further inquire whether the gratification of their legitimate desire by sexual intercourse in a manner not resulting in procreation would be permissible even to young and normally healthy husband and wife who are capable of having children.

To my knowledge, the Halakah, aside from recommending decency and consideration for the feelings of the wife in these matters, does not put any restrictions upon the huband's gratification of his sexual desire for his wife and certainly does not forbid him any manner of sexual intercourse with her. This is evident from the following passage in the Talmud (Nedarim 20b) where R. Joḥanan b. Nappaha, commenting upon a saying of R. Joḥanan b. Dahabai in disapproval of certain practices indulged in by some husbands, says: "These are but the words (i. e. the individual opinion) of Joḥanan b. Dahabai the sages, however, have said that the decision of the law, i. e. the הלכה is not according to Joḥanan b. Dahabai, but a husband may indulge with his wife in whatever manner of sexual gratification he desires."

אמר רבי יוחנן זו דברי יוחנן בן דהבאי אבל אמרו חכמים אין הלכה כיוחנן בן דהבאי אלא כל מה שאדם רוצה לעשות באשתו עושה.

This Halakah of R. Johanan b. Nappaha, supported by the decisions of Judah ha-Nasi and Abba Areka, reported in the Talmud (*ibidem* l. c.) has been accepted as law by all medieval rabbinic authorities, and they accordingly permit intercourse with one's wife in any manner כדרכה ושלא כדרכה. (Maimonides Yad, Issure Biah XXI, 9; Tur Eben ha-Ezer 25 and Isserles in Shulhan Aruk, *Eben ha-Ezer* 25, 2). Maimonides (l.c.) would limit the permission of sexual indulgence שלא כדרכה only to such forms of שלא כדרכה which do not result in הוצאת שכבת זרע לבטלה for he says: ובלבד שלא יוציא שכבת זרע לבטלה. But other medieval authorities permit intercourse even when resulting in הוצאת שכבת זרע לבטלה שלא כדרכה. The only restriction they would put on this permission is that a man should not habituate himself always to do it only in such a manner.

דלא חשוב כמעשה ער ואונן אלא כשמתכוין להשחית זרע ורגיל לעשות כן תמיד אבל באקראי בעלמא ומתאוה לבא על אשתו שלא כדרכה שרי.
(Tossafot, Yebamot 34b s.v. ולא כמעשה ער ואונן; Tur and Isserles l.c.)

From the fact that they permit שלא כדרכה even when it necessarily results in הוצאת ש"ז לבטלה we need not, however, necessarily conclude that these authorities would also permit such practices of שלא כדרכה as are performed ממקום אחר or שלא במקום זרע (See Rashi to Yebamot 34b s. v. שלא כדרכה and Rashi to Genesis XXIV, 16, compared with Genesis R. XL, 5), which are really sexual perversions and not sexual intercourse. See R. Isaiah Horowitz in his *Sh'ne Luḥot ha-Brith* שער האותיות (Josefow, 1878, pp. 132-133). It seems rather that the Rabbis were of the opinion that when intercourse is had by what they euphemistically term הפיכת השולחן whether היא למעלה והוא למטה or פנים כנגד עורף the very position of the woman is such as to prevent conception. Compare their saying אשה מזנה מתהפכת כדי שלא תתעבר (Yebamot 35a); also Tur Eben ḥa-Ezer 76 end. Hence according to their theory, though not sustained by modern medicine, there are forms of sexual intercourse שלא כדרכה which cannot result in conception. These alone, not sexual perversions, do they permit. The statement of Raba (Sanhedrin 58b) taking for granted that an Israelite is permitted (read דלישראל שרי see Tossafot and מהרש"א ad loc.) to have intercourse with his wife שלא כדרכה is also to be understood in this sense, though from the phrase ודבק ולא שלא כדרכה used in the amended saying of Raba it would appear that the term שלא כדרכה means ביאה ממקום אחר. From a Baraita in *Yebamot,* 34b we learn that during the period of lactation the husband is allowed, if not commanded, to practice coitus abruptus when having intercourse with his wife. The Baraita reads as follows:

כל עשרים וארבעה חדש דש מבפנים חורה מבחוץ דברי רבי אליעזר אמרו לו הללו אינו אלא כמעשה ער ואונן, כמעשה ער ואונן ולא כמעשה ער ואונן

"During the 24 months in which his wife nurses, or should nurse, the child, the husband when having intercourse with her should, or may practice coitus abruptus (to avoid her becoming pregnant again. For in the latter eventuality she will not be able to continue nursing the child and the child might die as a result of an early weaning Rashi ad loc.) כדי שלא תתעבר ותגמול את בנה וימות The other teachers, however, said to R. Eliezer that such intercourse would be almost like the acts of Er and Onan." One may argue that this permission or

recommendation of practicing coitus abruptus represents only the opinion of R. Eliezer and we should decide against him, according to the principle יחיד ורבים הלכה כרבים. But such an argument does not hold good in our case. In the first place, when the individual opinion has a good reason in its support דמסתבר טעמיה, as, according to Rashi, R. Eliezer's opinion in our case has, the decision may follow the individual against the many (see Alfasi and Asheri to B. B. Chapter 1, end, and comp. Maleachi Cohn, Yad Maleachi 296). Secondly, we cannot here decide against R. Eliezer since the other teachers do not express a definite opinion contrary to his. For we notice that the other teachers do not say "It is forbidden to do so." They do not even say that it is Onanism. They merely say: "It is almost like the conduct of Er and Onan." This certainly is not a strong and definite opposition to R. Eliezer's opinion. It seems to me that even the other teachers did not forbid the practice under the circumstances. They merely refused to recommend it as R. Eliezer did, because they hesitated to recommend a practice which is so much like the acts of Er and Onan, even under circumstances which make it imperative that conception be prevented. And we have to understand R. Eliezer's opinion as making it obligatory for the husband to perform coitus abruptus during the period of lactation.

That this interpretation of the respective positions of R. Eliezer and the other teachers in our Baraita is correct will be confirmed by our consideration of another Baraita dealing with the question of using contraceptives. This other Baraita is found in Yebamot 12b, 100b, Ketubot 39a, Nedarim 35b and Niddah 45b. It reads as follows:

תני רב ביבי קמיה דרב נחמן שלש נשים משמשות במוך קטנה מעוברת ומניקה, קטנה שמא תתעבר ושמא תמות מעוברת שמא תעשה עוברה סנדל מניקה שמא תגמול בנה וימות. ואיזו היא קטנה מבת י"א שנים ויום אחד עד י"ב שנים ויום אחד פחות מכאן ויתר על כן משמשת כדרכה והולכת דברי רבי מאיר וחכמים אומרים אחת זו ואחת זו משמשת כדרכה והולכת ומן השמים ירחמו שנאמר שומר פתאים ה'

Before we proceed to interpret this Baraita, we must ascertain the correct meaning of the phrase משמשות במוך as there are different interpretations given to it. According to Rashi, (*Yebamot*, 12b) it means putting cotton or another absorbent into the vagina before the cohabitation, so that the semen discharged during cohabitation will fall upon the cotton and be absorbed by it and con-

ception will not take place. According to R. Jacob Tam (Tossafot, ibidem s. v. שלש נשים) however, it means using cotton or the absorbent after the act of cohabitation in order to remove the [illegible] and thus prevent conception. Whether the latter is according to modern medical science an effective contraceptive or not is not our concern; the rabbis believed it to be such.

It is evident that according to R. Tam the use of a douche or any other means of removing or destroying the sperm would be the same as משמשות במוך. Likewise, according to Rashi the use of other contraceptives, on the part of the woman, would be the same as משמשות במוך. Possibly, R. Tam would permit the use of chemical contraceptives even if employed before cohabitation. For his objection to the cotton put in before cohabitation is that then the semen is discharged upon the cotton, it does not touch the mucous membrane of the vagina. This he considers "no real sexual intercourse, but like scattering the semen upon wood and stone."

דאין דרך תשמיש בכך והרי הוא כמטיל זרע על העצים ועל האבנים כשמטיל על המוך

a practice which, according to the Midrash (Genesis R. XXVI, 6) was indulged in by the "generation of the flood" דור המבול. This objection, then, would not hold good when chemical contraceptives are used.

Again, according to Rashi (*Yebamot,* 100b) the phrase משמשות במוך [illegible] מותרות ליתן מוך באותו מקום שלא יתעברו, that is, that in these three conditions women are allowed to use this contraceptive; this would imply that other women who do not expose themselves or their children to danger by another pregnancy are forbidden to do so. According to R. Tam (Tossafot, *Ketubot,* 39a s. v. שלש נשים). Asheri and R. Nissim (on *Nedarim,* 35b) the phrase משמשות במוך means חייבות לשמש במוך משום סכנה וכו' or as R. Nissim puts it צריכות, that is, that these three women because of the danger of possible harm which might result from pregnancy are obliged to use this precaution. If we interpret the phrase in this sense, it would imply that other women, not threatened by any danger from pregnancy are merely not obliged to use this precaution against conception but are not forbidden to do so. It would also follow from this interpretation that if the other teachers differ from R. Meier, they differ only in so far as they do not consider it obligatory upon these three women (or to be

more correct, upon the קטנה) to take this precaution, but as to permitting these three women or any other woman to use a contraceptive, there is no difference of opinion between R. Meier and the other teachers. R. Solomon Lurya (1510-1573) in his ים של שלמה to Yebamot ch. I, No. 8 (Altona, 1739) p. 4 bc, has indeed so interpreted our Baraita. He points out that from the Talmud, *Niddah,* 3a, it is evident that Rashi's interpretation of משמשת במוך as meaning "putting in the absorbent before cohabitation takes place" is correct. As to R. Tam's objection, Lurya correctly states that such a practice is not to be compared to מטיל על עצים. For after all, it is a normal manner of having sexual intercourse, and the two bodies derive pleasure from one another and experience gratification of their desire. It is, therefore, not different from any other normal sexual intercourse with a woman who is incapable of having children .ואין זה כמטיל על עצים דסוף סוף דרך תשמיש בכך וגוף נהנה מן הגוף ודמי למשמש הקטנה

Lurya further points out that since from *Nidda,* 3a, it is also evident that all women are permitted to use this contraceptive, the meaning of the phrase משמשת במוך in our Baraita must therefore be that these three women *must* use this precaution—which implies that all other women may use it. From this, argues Lurya, we must conclude that even if we should decide that the law הלכה follows the חכמים who differ from R. Meier, it would only mean that we would not make it obligatory for these three women to use this precaution. But these three women like all other women are permitted to use it if they so desire. This is in essence the opinion of Lurya.

It seems to me that a correct analysis of the Baraita will show that Lurya did not go far enough in his conclusions, and that there is no difference of opinion between R. Meier and the other teachers on the question whether a pregnant or a nursing woman must take this precaution. For this is what the Baraita says: "There are three women who, when having intercourse with their husbands, must take the precaution of using an absorbent to prevent conception, a minor, a pregnant woman and a woman nursing her baby. In the case of the minor, lest she become pregnant and die when giving birth to the child (it was believed by some of the Rabbis that if a girl became

pregnant before having reached the age of puberty, she and her child would both die at the moment of childbirth. (comp. Saying of Rabbah b. Livai, *Yebamot,* 12b and Tossafot ad loc. s. v. שמא תתעבר also saying in P. Pesahim, VIII, 1 (35c)

(עיברה וילדה עד שלא הביאה שתי שערות היא ובנה פתים.

In case of a pregnant woman, this precaution is necessary, lest, if another conception takes place the embryo becomes a foetus papyraceus (com. Julius Preuss, Biblisch-Talmudische Medizin, Berlin 1921 p. 486-7).

In the case of a nursing mother, this precaution is necessary, for if she should become pregnant, she will have to wean her child before the proper time (which was considered to extend for twenty-four months) and the child may die as a result of such an early weaning. So far the Baraita apparently represents a unanimous statement. It then proceeds to discuss the age up to which a woman is considered a minor in this respect. R. Meier says that the minor in this case is a girl between the age of eleven years and one day and twelve years and one day, and that during that period only must she take this precaution. Before or after this age she need not take any precaution, but may have natural intercourse משמשת כדרכה והולכת The other teachers, however, say that even during the period when she is a קטנה i. e., between the age of eleven and twelve she may have natural intercourse and is not obliged to take any precaution. For the heavenly powers will have mercy and protect her from all danger as it is said, "The Lord preserveth the simple" (Ps. 116, 6). The other teachers evidently did not consider the danger of a minor dying as a result of child-birth so probable. They must have believed that a girl even before the age of puberty could give birth to a living child and survive (comp. Preuss, *op. cit.*, p. 441). But as regards the nursing or the pregnant woman, even the other teachers do not say that she may dispense with this precaution, for we notice that they do not say כולן משמשות כדרכן והולכות.

The rules of law laid down in this Baraita according to our interpretation are, therefore, the following: When there is a danger of harm resulting to the unborn child or the child already born, all teachers agree that it is obligatory to take the precaution of using a contraceptive. According to R. Meier, however, this obligation holds

good also in the case when conception might result in danger or harm to the mother. But even if we should understand the Baraita to indicate that the other teachers differed with R. Meier in all three cases, it would still only follow, as Lurya correctly points out, that in all three cases we decide the הלכה according to the חכמים and do not make it obligatory upon these three women to take the precaution of using contraceptives; the rule indicated by the Baraita would still teach us that, according to the opinion of all the teachers, it is not forbidden to use a contraceptive in cases where conception would bring harm either to the mother or the child born or unborn. And I cannot see any difference between the protection of a minor from a conception which might prove fatal to her and the protection of a grown up woman whose health is, according to the opinion of physicians, such that a pregnancy might be fatal to her. Neither can I see any difference between protecting a child from the danger of being deprived of the nourishment of its mother's milk, and protecting the already born children of the family from the harm which might come to them due to the competition of a larger number of sisters and brothers. For the care and the comfort which the parents can give to their children already born, will certainly be less if there be added to the family other children claiming attention, care and comfort.

The Talmudic law also permits a woman even to permanently sterilize herself האשה רשאי לשתות כוס של עיקרין (Tosefta, *Yebamot*, VIII, 4). And the wife of the famous R. Hiyya is reported to have taken such a medicine כסא דעקרתא which made her sterile. Yebamot 65b. Whether there be such a drug according to modern medicine or not, is not our concern. The Rabbis believed that there was such a drug which, if taken internally makes a person sterile (see *Sabbath*, 110ab and Preuss, *op. cit.* p. 439-440 and p. 479-80, and they permitted the woman to take it and become sterile. According to Lurya (*op. cit.*, *Yebamot*, IV, 44) this permission is given to a woman who experiences great pain at child-birth, which she wishes to escape, as was the case of the wife of R. Hiyya. Even [illegible] so, says Lurya, is this permitted to a [illegible] whose children are morally corrupt and of bad character, and who fears to bring into the world other moral delinquents

אלא למי שיש לה צער לידה כעין דביתהו דרבי חייא וכל שכן אם בניה אין הולכין בדרך ישרה ומתייראה שלא תרבה בנידולין כאלו שהרשות בידה

To these I would also add the woman who, because of a hereditary disease with which she or her husband is afflicted, fears to have children who might be born with these diseases and suffer and be a burden to their family or to society.

From the passage in the Talmud (*Yebamot*, 65b) we learn, however, that there is an objection which the Jewish law might have to a man's using contraceptive means, or having intercourse with his wife in such a manner as to make conception impossible. This objection is based, not on the view that such an act is in itself immoral or against the law, but merely on consideration for another religious duty which could not be fulfilled if such a practice would be indulged in all the time. The wife of R. Hiyya, so the Talmud tells us, incapacitated herself only after she had learned that the duty of propagation of the race was not incumbent upon her, since, according to the decision of the Rabbis, women were not included in the commandment, "Be fruitful and multiply" (Genesis I, 28), which was given to men only. Since a man must fulfill the duty of propagation of the race מצות פ'ור he cannot be allowed the practice of having intercourse with his wife only in such a manner as to make conception impossible. For in doing so he fails to fulfill the law commanding him to have children. It is accordingly a sin of omission but not of commission; for the practice as such is not immoral or against the law.

But—and this is peculiar to the Jewish point of view on this question—the man who practices absolute self-restraint or total abstinence is also guilty of the same sin of omission, for he likewise fails to fulfill the duty of propagation of the race. No distinction can be made, according to Jewish law, between the two ways of avoiding the duty of begetting children, whether by total abstention from sexual intercourse or by being careful not to have intercourse in such a manner as would result in conception. For, as has already been pointed out, the act of having intercourse with one's wife in a manner not effecting conception is in itself not forbidden by Jewish law. If, however, a man has fulfilled the duty of propagation of the race, as when he already has two children (i. e. two boys according to the school of Shammai or a boy and a girl according to the school of Hillel) and is

no longer obliged by law to beget more children (*Yebamot*, 61b and Shulḥan Aruk, *Eben ha-Ezer*, I, 5) there can be no objection at all to the practice of birth control. For while the Rabbis of old, considering children a great blessing, would advise a man to continue to beget children even after he has already fulfilled the duty of propagation of the race, yet they grant that any man has a right to avoid having more children, when for one reason or another he does not consider it a blessing to have too many children and deems it advisable in his particular case not to have more than the two, that the law commands him to have.

But even in the case of one who has not yet fulfilled the duty of propagation of the race מצות פריה ורביה it might, under certain conditions, be permitted to practice birth control, if it is done not for selfish purposes but for the sake of some higher ideal or worthy moral purpose. For the rabbinic law permits a man to delay his marrying and having children, or even to remain all his life unmarried, like Ben Azzai, if he is engaged in study and fears that having a family to take care of would interfere with his work and hinder in the pursuit of his studies (*Kiddushin*, 29b, Maimonides, *Yad Ishut*, XV, 2-3; Shulḥan Aruk, *Eben ha-Ezer*, I, 3-4).

Since, as we have seen, the act of having intercourse with one's wife in a manner not resulting in conception is in itself not against the law, there can be no difference between the failure to fulfill the commandment of propagation of the race by abstaining altogether from marriage and the failure to fulfill this commandment by practicing birth control. The considerations that permit the one permit also the other. It would even seem that the other, i. e. the practice of birth control should be preferred to the one of total abstention. For, in granting permission to practice the latter, the Rabbis make the proviso that the man be so constituted, or so deeply engrossed in his work, as not to be troubled by his sexual desires, or be strong enough to withstand temptation (והוא שלא יהא יצרו מתגבר עליו) (Maimonides and Shulḥan Aruk l. c.) Now, if a man is so constituted that he is troubled by his desires and suffers from the lack of gratification of them and yet is engaged in some noble and moral pursuit like the study of the Torah, which pursuit hinders him from taking on the responsibilities of a family, he may marry and avoid having children. He may say with Ben Azzai, "I am very much attached

to my work and cannot afford to have a family to take care of. The propagation of the race can and will be carried on by others." (איפשר לעולם שיתקיים על ידי אחרים *Yebamot,* 36b, Tosefta, *ibidem,* VIII, end). For the Rabbis also teach that "it is better to marry" even if not for the sake of having children, "than to burn" with passion and ungratified desires. And, as we have seen above, the rabbinic law permits marriage even when it must needs result in failure to fulfill the commandment "be fruitful and multiply", as when a young man marries an old or sterile woman. The rabbis did not teach total abstention. They did not agree with Paul that "it is good for a man not to touch a woman" (I Corinth. VIII, 1). While the institution of marriage may have for its main purpose the propagation of the race, this is not its sole and exclusive purpose. And the Rabbis urge and recommend marriage as such without regard to this purpose, or even under conditions when this purpose cannot be achieved. The companionship or mutual helpfulness in leading a pure, good and useful life, achieved by a true marriage is also a noble purpose worthy of this divine institution. In fact, according to the biblical account, this was the first consideration in the Divine mind when creating woman for man. He said: "It is not good that the man should be alone, I will make him a help meet for him" (Genesis II, 18). He did not say I will make him a wife that he have children by her. The commandment to have children God gave to Adam later on. When husband and wife live together and help each other to lead a good life, whether they have children or not, God is with them and their home is a place for the שכינה the Divine presence, says R. Akiba (Sotah 17a). Ben Azzai did not say like Paul: "I would that all men were even as I myself" (I Corinth. VII, 7). He did not set up celibacy in itself as an ideal, nor would he recommend it to others (comp. H. Graetz, *Gnosticismus und Judenthum,* Krotoshin, 1846, p. 73 ff). Ben Azzai considered marriage a Divine institution and recognized the obligation of propagating the race as a religious duty. But he believed that he was exempted from this duty in consideration of the fact that it might interfere with another religious duty like the study of the Torah in which he was engaged. Of course, the same right would, according to Ben Azzai, be given to others in a similar position, i. e., pursuing studies or engaged in any other moral religious activities which might be inter-

fered with by the taking on of the obligation of having children. We have seen that the medieval rabbinic authorities have concurred in the opinion of Ben Azzai and allowed a man engaged in a religious pursuit like the study of the Torah to delay or even altogether neglect fulfilling the commandment of "Be fruitful and multiply." And we have also found that no distinction can be made between neglecting this duty by abstaining from marriage or neglecting it by practicing birth control.

The above represents the logical conclusion which one must draw from a correct understanding and a sound interpretation of the halakic statements in the Talmud touching this question, disregarding the ideas expressed in the agadic literature as to the advisability of having many children.

The later Jewish mystics emphasized these agadic sayings, as well as the agadic condemnations of the evil practices of הוצאת שכבת זרע לבטלה. They came to regard any discharge of semen which might have resulted in conception but did not, almost like הוצאת שכבת זרע לבטלה. Nay, even an unconscious seminal emission is regarded a sin against which one must take all possible precautions and for which one must repent and make atonement. But even the mystics permit intercourse with one's wife even when she is incapable of having children, see Zohar Emor 90b

ואי תיכא דאפיק ליה בוצינו דלא מתעברא הכי נמי? לא. אלא כדאמרן

Some rabbinic authorities of the 18th and 19th centuries, under the spell of the agadic sayings of the Talmud and more or less influenced by the mystic literature, are loath to permit birth control. But even these authorities do not altogether prohibit the practice when there is a valid reason for exercising it. The reasons given by some of them for opposing the practice are not justified in the light of the Halakic statements of the Talmud which we discussed above. Their arguments are not based upon correct interpretations of the talmudic passages bearing upon this question, and they utterly ignore or overlook the correct interpretations and the sound reasoning of R. Solomon Lurya quoted above. In the following I will present the opinions of some of the authorities of the 18th and 19th centuries on this question.

R. Salom Zalman of Posen, Rabbi in Warsaw (died 1839) in his

responsa חמדת שלמה (quoted in Pitḥe Teshubah to Eben ha-Ezer XXIII, 2) in answer to a question about a woman to whom, according to the opinion of physicians, pregnancy might be dangerous, declares that she may use a contraceptive. He permits even the putting into the vagina an absorbent before cohabitation, declaring that since the intercourse takes place in the normal way, the discharge of the semen in such a case cannot be considered השחתת זרע.

R. Joseph Modiano, a Turkish Rabbi of the second half of the 18th century in his Responsa collection ראש משביר part II (Salonica 1840) No. 49, discusses the case of a woman who during her pregnancy becomes extremely nervous and almost insane. He quotes the great rabbinical authority R. Michael who declared that the woman *should* use a contraceptive. R. Michael argued that since the woman is exposed to the danger by pregnancy she is in a class with the three women mentioned in the Baraita of R. Bibi and should therefore, like them, use an absorbent, even putting it in before cohabitation שישמש בעלה במוך כדי שלא תתעבר and her husband cannot object to it. Modiano himself does not concur in the opinion of R. Michael; he argues that the use of the absorbent could only be permitted if employed after cohabitation, and the husband who may find the use of this contraceptive inconvenient or may doubt its effectiveness should therefore be permitted to marry another woman. But even Modiano would not forbid the use of this contraceptive if the husband had no objection.

R. Akiba Eger in his Responsa, No. 71 and 72 (Warsaw 1834) p. 51b-53a also permits the use of an absorbent but only if it is employed after cohabitation. The questioner, R. Eleazar Zilz, a rabbinical authority of Posen, however, argued that it should be permitted even when employed before cohabitation.

R. Moses Sofer in his Hatam Sofer, part Yore Deah No. 172 (Pressburg 1860) p. 67d-68a, likewise permits it only when used after cohabitation. R. Abraham Danzig in his Hokmat Adam and Binat Adam, שער בית הנשים No. 36 (Warsaw 1914) p. 156 permits the use of an absorbent or a douche or any other method of removing or destroying the semen after cohabitation. He adds, however, that according to Rashi's interpretation, it would be

permitted to the woman in question to whom pregnancy was dangerous, to use this contraceptive even before cohabitation.

R. Jacob Etlinger (1798-1871) in his Responsa *Binyan Zion* (No. 137) (Altona 1868) p. 57b-58b and R. Joseph Saul Nathanson (1808-1875) in his Responsa שואל ומשיב מהדורא תניינא part IV (Lemberg 1874) No. 13 are inclined to forbid the use of any contraceptive even when used after cohabitation.

The authorities objecting to the use of an absorbent before cohabitation do so, of course, on the ground that, like R. Tam, they consider such a practice כמטיל על העצים ועל האבנים. On the same ground they would no doubt object to the use of a condum. But as already pointed out above, they could have no objection to the use of chemical contraceptives on the part of the woman.

In summing up the results of our discussion, I would say that while there may be some differences of opinion about one detail or another or about the exact meaning of one talmudic passage or another, we can formulate the following principles in regard to the question of birth control as based upon a correct understanding of the halakic teachings of the Talmud as accepted by the medieval rabbinic authorities, and especially upon the sound interpretation given by R. Solomon Lurya to some of these talmudic passages:

1). The Talmudic-Rabbinic law does not consider the use of contraceptives as such immoral or against the law. It does not forbid birth control but it forbids birth suppression.

2). The Talmudic-Rabbinic law requires that every Jew have at least two children in fulfillment of the biblical command to propagate the race which is incumbent upon every man.

3). There are, however, conditions under which a man may be exempt from this prime duty: (a) when a man is engaged in religious work like the study of the Torah, and fears that he may be hindered in his work by taking on the responsibilities of a family. (b) when a man because of love or other considerations marries a woman who is incapable of having children, as an old or sterile woman. (c) when a man is married to a woman whose health is in such a condition as to make it dangerous for her to bear children. For, considerations for the saving of human life פקוח נפש or even ספק פקוח נפש set aside the obligation to fulfill a religious duty. In this case, then,

the woman is allowed to use any contraceptives or even to permanently sterilize herself in order to escape the dangers that would threaten her at childbirth.

4). In case a man has fulfilled the duty of propagation of the race, as when he has already two children, he is no longer obliged to beget children and the law does not forbid him to have intercourse with his wife even in a manner which would not result in conception. In such a case the woman certainly is allowed to use any kind of contraceptive or preventive.

Of course, in any case, the use of contraceptives or of any device to prevent conception is allowed only when both parties, i. e., husband and wife consent.

Some rabbinic authorities of the 18th and 19th centuries would object to one or another of the above rules, and especially put restrictions upon the use of contraceptives. But we need not expect absolute agreement on questions of rabbinic law. We must be content to have good and reliable authority for our decisions, even though other authorities may differ. We have the right to judge for ourselves which view is the sounder and which authorities are more correct. We have found that the arguments of those authorities of the 18th and 19th centuries who would oppose or restrict the use of contraceptives in cases where we would recommend it, are not convincing. With all our respect for these authorities we may ignore their opinions just as they in turn have ignored the opinions of other authorities, especially those of R. Solomon Lurya, on our question.

L

REPORT OF COMMITTEE ON CONTEMPORANEOUS HISTORY

To the Central Conference of American Rabbis,

GENTLEMEN: The scope of the work of your newly organized Committee on Contemporaneous History and Literature still has to be defined. We are gradually finding our task as our report will show.

The present report is divided into three parts,

(1) Notices of Jewish worthies who have passed to their eternal reward in the past year.
(2) Anniversaries of famous Jews.
(3) Literature of the past twelvemonth of interest to the rabbi and scholar.

This report by no means is exhaustive or complete. Many things have been left out. Many books deserving of mention have been omitted, not so much through oversight of the Chairman as failure on the part of the members to carry out their assignments. The Chairman desires to thank all who have cooperated and the Committee expresses its gratitude to publishers and to officers of the Conference.

Respectfully submitted,

FELIX A. LEVY, *Chairman*
JOSEPH L. BARON,
SAMUEL S. COHON,
HYMAN G. ENELOW,
SOLOMON B. FREEHOF,
JACOB R. MARCUS,
S. FELIX MENDELSOHN,
LOUIS MISCHKIND,
ABRAHAM B. RHINE.

A. NECROLOGY

SOLOMON BREUER. Leader of Orthodox Jewry.

Breuer was one of the great leaders of world orthodoxy of the most conservative school. He was the son-in-law and successor of Samson Raphael Hirsch at Frankfort-am-Main, and was probably even more orthodox than his distinguished father-in-law. He even looked askance at the staunch and uncompromising orthodoxy of the Hildesheimer group of Berlin. All through his life he was under

constant attack yet he always gathered about him a vigorous, devoted and belligerent group. He was the official leader of the extreme right wing of German rabbis and laymen and was one of the most important members of the Agudath Israel. Breuer was born in Hungary. He died July 19, 1926, at the age of 76.

ISRAEL ZANGWILL. Writer and Jewish communal leader.

Zangwill's activities were varied. He was a poet, thinker, dramatist, humorists, translater and a host of other things. He was above all a Jew who loved his people, who realized the basic importance of religious Judaism, although he personally was not scrupulously observant. He loved his people and strove his utmost to help them. He was always interested in the Jewish nationalist movement because above all he wanted to help the Jew, and, when he found that Zionism looked askance at Territorialism, he founded the Jewish Territorial Organization. He was at all times a keen, searching student of Jewish life, a brutally frank critic,—possibly the "cleverest" Jew in modern Jewish life. He will be remembered in Jewish literature for his stories of Jewish life, his essays, and his translations of mediaeval Hebrew poetry. Zangwill was one of the last and one of the greatest of the Ghetto novelists. He sensed the bizarreness of the Ghetto, although it might be questioned how well he caught its spirit and appreciated its details. His "Chosen Peoples", the Arthur Davis Lecture for 1918, is brilliant; his translations of some of the *piyyutim* in the English "Service of the Synagogue" are classical. One of the last pieces of work that he did was to collaborate with Davidson in the translation of the Hebrew poetry of Ibn Gabirol. The work has been published recently in the Jewish Classics series of the Jewish Publication Society of America. He was at all times an honest and fearless liberal, a rebel of the finest type. He died August 1, 1926.

ASHER GINZBERG. (Ahad Ha'am). Hebrew writer and philosopher.

Ginzberg was one of the most notable figures of modern Jewish thought. He exerted a profound influence on the Occidental Jewish World. He is the protagonist of "cultural Zionism." He laid emphaphasis upon the spiritual and cultural value of Jewish life and literature, rather than upon the purely political and national-secular aspect. He was a Zionist who emphasized the Jewish people rather than the Jewish land. He fought hard to make world Jewry conscious and proud of its Jewish heritage. Through his trenchant criticisms he did much to further an intelligent scheme of colonization in the Holy Land. Through his writings Ginzberg has become one of the most striking influences in modern Hebrew literature. He is a stylist of unusual clearness and precision and virility. His editorship of the *Hashiloach*

was notable because of the encouragement he lent to younger writers and because of the influence that was exerted on Young Israel in Eastern Europe. He died at Tel Aviv, January 2, 1927, seventy years of age.

SOLOMON BLOOMGARDEN. (Yehoash). Yiddish Poet.

Bloomgarden, a Lithuanian, emigrated in 1891 to the United States and became distinguished as one of the finest among the younger Yiddish poets. During the last few decades he has ranked high among the leading figures in Yiddish literature. His translation of Longfellow's "Hiawatha" is one of his most unique achievements. Bloomgarden has done much to bring Anglo-Saxon literary streams into the current of modern Jewish writing. His translation of parts of the Bible into Yiddish has been a notable accomplishment. One of his latest works, "The Feet of the Messenger", the story of his journey to Palestine, has just been published by the Jewish Publication Society. He died January 10, 1927, at the age of 56.

GEORGE MORRIS COHN BRANDES. Critic, literateur, humanitarian.

If Brandes does not deserve mention as a Jew he certainly does as a humanitarian. He delighted to call himself a Hellenist and resented in his early years that he was often referred to as Jew. Yet he was once a member of the Jewish community of his city and in his later years he turned a sympathetic ear to the call of his people. No doubt the refusal of Russia to admit him across the border opened his eyes to the sufferings of his fellow Jews, and he wrote that magnificent little sketch that describes how the czaristic authorities even closed the Russian gates to Jesus the Jew! After the war he was quite sympathetic to Zionism, reversing his old attitude of outspoken antagonism. He denounced his former proteges, the Poles, for their mistreatment of the Jews after the World War, but the Poles revenged themselves on him by calling him Moschko Cohen. This great liberal died February 19, 1927, at the age of 85.

PAUL NATHAN. German-Jewish communal leader.

Nathan, who passed away in Berlin, March 15, 1927, at the age of 70, was a Jewish politician of the finest type. He was a sort of modern Jewish Shtadlan who fought hard to help Eastern Jewry and to protect it against the barbarism of the Czars and the Roumanian kings. He sought at all times to protect the interests of the Jewish minorities in Europe. In order to make German Jewry articulate, he initiated the Hilfsverein der deutschen Juden, which did such splendid work prior to the War and which is now again resuming its activity. He interested himself in the Jewish migratory movement, furthered

education in Palestine, and was one of the first to point out to America the need of a great relief organization in Europe after the war. He looked upon Russia as the only land which, under present conditions, might absorb the large number of emigrants from the states of Eastern Europe. Unlike many other Jewish leaders he was eminently qualified by his political training for his task and he devoted himself to his work efficiently and intelligently.

LUIGI LUZZATTI. Italian statesman and political economist.

Luzzatti was in many respects a more observant Jew than any of his distinguished contemporaries. He occasionally attended synagog services and his children married within the faith, and in the synagog. Still he was wont to admit that he felt only as a Jew when attacked as such. He declared that he would always take his place at the side of his people in the hour of danger. He began a brilliant career as an economist at the age of 20 in Northern Italy. He soon turned to politics too and sat in parliament for over 30 years uninterruptedly. He was at least six times minister of finance in Italian cabinets and in 1910-1911 was premier. Luzzatti was always interested in things Jewish and throughout his career, to the very last day, he fought courageously for Jewish rights in Roumania. He exerted himself to crush the lie of the Blood Accusation when it became an issue in the Beiliss Affaire. As a statesman he devoted himself to the furtherance of international comity and social welfare legislation. He died March 29, 1927, at the age of 86.

B. ANNIVERSARIES

BENEDICT SPINOZA

A quarter of a millenium has passed since the death of the excommunicated Jew, Baruch D'Espinosa. On the twenty-first of February the world of his disciples gathered to do him honor—and everywhere those conscious of the debt of their generation to the genius of his unfettered flights of insight renewed, whether formally or less pretentiously, their reverence to that most "reprobated" of modern thinkers.

A peculiar tie binds this Conference to that so-called heretic Jew. It is not—nor can it be our intention—to revoke the horrific ban which the rabbis, with Morteria at their head, thundered forth against that irritatingly stubborn free thinking spirit. However much we shudder at the recollection of that refined bit of social cruelty and however bitterly we may estimate the sycophancy of the Amsterdam community, we must remain content to let the past bear its own sins. What rather interests us—even is called forth from this body by the occasion—is the complex dependency of our thought upon his.

The range of Spinoza's wide-circling restlessness included practically the whole of the human knowledge of his day. A child of the times, the areas of religion and politics and human behavior claimed, of course, his most incisive attention. The constant battering to which he subjected the authority of tradition in each of these spheres proved deadly. Though the effect was not immediately discernible, it became progressively so as the years passed. To that part of Western Civilization called the thinking world, the result was first discernible in religion.

It may readily be granted that Spinoza's criticisms of the Bible are more than foreshadowed in the Jewish sources he used. It may even be admitted that the expounders of modern biblical criticism are more acute than was the author of the Tractatus. Yet the use to which Spinoza dedicated his analysis: the emancipation of religious thought from the domination of the revelatory word and its equally blindly authoritative interpretation is his characteristic mark. It was, and remains in fact, a point of view that has made possible the escape of the individual from the weight of the unliving, terrorizing past.

Particularly significant was the complete selflessness of Spinoza's relation to his God—reviving in cosmic fashion the ancient Jewish ideal of *Lishmo*. To serve without hope or wish for reward, to follow through to the very end the beckoning compulsion of truth or virtue or whatever else God is personalized as,—to banish for ever fear—to make this love intelligible as an intellectual urge: there is the climax of Spinoza's religious insight.

In politics the change has not been so complete nor so steady. We still knuckle to the sacred shibboleths of the State. Yet there too the impetus given by Spinoza is potent. His idea of a secularized State has proven increasingly prophetic. True his State is not completely libertarian yet the *sine qua non* of both corporate and individual existence he places as the very keystone of the State's existence. His insistance upon complete liberty of thought—without reservations—may still serve us an an unrealized goal.

Probably of greatest importance for our own day are Spinoza's observations and analysis regarding human behavior. Increasingly in an era of shifting industrial and consequently social standards the attitude of Spinoza is noteworthy. To view human conduct as something to be studied, rather than judged—to recognize in the aberrancies of behavior neither sin nor crime, but rather inevitable phenomena determined by definite causes and remediable antecedents is to place the whole perplexing problem of social (or moral) disease upon a plane first clearly and luminously described by Spinoza. It substitutes at once for the pride and prejudice of the professional moralist, the humility and tolerance and eager desire to understand

of the scientific humanist. It makes possible the cure instead of the condemnation of the criminal.

It is unnecessary to investigate or record in this expression the much debated Jewishness of Spinoza. For us who have taken so many liberties with the authority of tradition and revelation it might appear hypercritical to question his credentials. (Not that he would have evinced the slightest enthusiasm in presenting them.) The controversies still academically warring around his concepts of God and nature, the strictures levelled with more justice against his notions of Substance and Mode may excusably escape us here. Even his dependence upon his Jewish teachers, though more relevant, must be left to other hands.

The points touched upon as well as the general reflection that Spinoza was the first of the moderns in his answers—however mediaevalist he may have been in his problems are for us sufficient. They indicate, sketchily, it is true, the three centuries of civilization's dependence upon him—the illimitable promise his thought still holds for the future.

It is then but a tardy acknowledgement we make—we who have theoretically abandoned the completely unquestioning obedience to tradition—when we here record our earnest sense of independence, our not completely realized feeling of kinship with the banned Jew, Spinoza.

MANUEL JOEL

The year 1926 was the centenary of the German scholar-rabbi, Manuel Joel, successor to Geiger at Breslau, teacher at the Seminary of that city, and author of many works chiefly in Jewish philosophy. In honor of the anniversary the Monatschrift had a whole recent issue devoted to him and he deserves a paper from the Conference rather than this passing mention. He began his literary career with biographies upon the disciples of Rabbi Akiba, following these essays in the Monatschrift with others on Ibn Gabriol, wherein he showed that the *Mekor Hayim* was simply a text book on neo-Platonism. He wrote also on Maimonides, Ralbag and Crescas and has given us the best work on Spinoza's dependence on Jewish philosophers. Joel shows how deeply influenced was Christian Scholasticism by its contemporary Jewish thought. He has left also among others, volumes of sermons, notices on various topics in rabbinics, and his Blicke in Die Religionsgeschichte, is of great value for the student of Jewish and Christian literary sources. He died in 1890.

C. LITERATURE

I. Religion and Theology
II. Bible and History of Israel

III. Judaica (Rabbinics, Philosophy, Poetry, etc.)
IV. Modern Hebrew and Yiddish
V. Books of Jewish Interest in General Literature
VI. General and Unclassified
VII. Books to be mentioned

SOME RECENT WORKS ON RELIGION AND THEOLOGY

A number of important works on Religion and Theology have appeared in the last year or two. Though written by non-Jews, and often with special reference to the Christian point of view, they deserve the attention of Jewish students.

First, on the subject of religious beliefs and customs, Prof. Edward Westermarck has produced his RITUAL AND BELIEFS IN MOROCCO. It is a work in two volumes, the result of several years of painstaking study of the religious customs and beliefs of the Mohammedans of Morocco. Full of interest to the student of religion, it is particularly important for the light it throws on some old Jewish customs and ideas. For instance, the first section is devoted to the subject of the *Baraka,* which in Arabic, as in Hebrew, means blessing. In Morocco, Prof. Westermarck tells us, it is used to denote a mysterious, wonder-working force, which is looked upon as a blessing from God, a "blessed virtue", and a person who possesses *baraka* in an exceptional degree, is called by a term corresponding to our saint. The terminology and the concepts remind one of similar ones found in Jewish history and literature, and one is moved to wish that some student might undertake a study of the idea of *Baraka* in *Judaism,* from Abraham, to whom were addressed the cryptic words: *Heye beraka* to the present time. Parallels to the ideas gathered by Westermarck will be found in Jewish history, and that is true not only of this particular theme, but of every other presented by the author.

The question of the place of worship in the religious life has come to the fore again. There are those who have reduced worship to a minimum, even at divine services; the instructional, the didactic, or the inspirational (as the case may be), not to say the rhetorical, has been exalted to the chief place. On the other hand, there is a distinct protest against this practice on the part of some people, who seem to seek at divine services something akin to the devotional, and in religion something of the spirit of worship, or adoration. This desire is not as superficial as it may seem to some of us. In theology it has found expression in Rudolf Otto's remarkable work on THE HOLY, which has now come out in an English translation, and in his other writings on the August in Religion—the Numinous, as he calls it. There are many points of contact in Otto's depiction of essential religion with Judaism pure and undefiled, as is shown by his frequent

citations from Jewish letters, and it might well serve as a corrective of the tendency to reduce Judaism to a mere platform of philanthropic propaganda. This present-day problem has also inspired a work by the French scholar, Dr. Robert Will, of Strasbourg, on The Cultus—LE CULTE,— the first volume of which has come out, and which aims to present a study of worship as a means of both devotion and edification. Here, also, the Jewish student will find much to stimulate him, and often the wish may come to him that such a study might be made by some one of the specific Jewish aspects of the subject.

Yet, worship is but one aspect of the religious problem troubling the modern mind. The whole question of religious experience is demanding attention. For a while we were content with interpreting Religion in terms of social invention and action. Then came the era of psychologic study, and we were prone to find spiritual satisfaction in the discussion of the varieties of individual religious experience. As many psyches as many divinities! However, the day was bound to come when one would return to the basic questions of the relation of religious experience, whether social or individual, to the truth—the truth of those assertions concerning God and His relation to man which form part of every religion. That day now is here, and this is proved by numerous important studies. In Germany, the late Prof. Carl Girgensohn made valuable contributions, and in English we have Dr. Kenneth Edward's recent Kerr Lectures on "Religious Experience: Its Nature and Truth." Reference to other works on this phase of the religious problem one may find in Dr. Edward's luminous and stimulating discussion, as well as in the fine series of German volumes on modern religious philosophy presented by its leading exponents (DIE RELIGIONSWISSENSCHAFT DER GEGENWART IN EINZELDARSTELLUNGEN.)

One of the most helpful factors in the reconstruction of our religious thought is the participation of scientists in the discussion. The question of the relation of Science and Religion is an old one; much older than those seem to realize who have just emerged from the cradle of culture. For years we have had attempts at the harmonizing of Science and Religion, and some eminent scientists have taken part in this effort. However, somehow, the harmonizers have not succeeded in creating confidence. Neither the scientific protestations of the theologians, nor the pious professions of the scientists, have inspired conviction. So much the more important is the phase we are witnessing at present: namely, that of scientists reaching certain conclusions in regard to the spiritual element in the life of the universe, not for the sake of vindicating religion, but rather for the sake of a complete interpretation of the universe, as it presents itself to the unbiased and comprehensive scientist. It is for this reason that there is religious

value of a high order in such works as Prof. Whitehead's two series of Lowell Lectures on SCIENCE AND THE MODERN WORLD and RELIGION IN THE MAKING, as well as in the two series of Prof. Lloyd Morgan's Gifford Lectures on EMERGENT EVOLUTION and on LIFE, MIND, AND SPIRIT. They are valuable contributions to the spiritual interpretation of life and the reconstruction of religious thought in the light and in terms of the modern sciences.

While those works deal with the general problem of Religion, they concern Judaism insofar as the continuance of Judaism as a force in the life of modern men and women depends upon recognition of the validity of religion as a whole. However, one noteworthy work has appeared recently, devoted to the special presentation of Judaism. It is Prof. George Foot Moore's JUDAISM IN THE FIRST CENTURIES OF THE CHRISTIAN ERA. This is a monumental work, in the making of which scholarship, sympathy, and endless industry have had an equal share. It combines history with exposition, and every aspect of its presentation is done with a mastery of the material that must surprise the student and delight the general reader. There is hardly a favorite passage in rabbinic literature one is not likely to encounter in Prof. Moore's pages, employed in a most impressive—wellnigh dramatic—manner. Ancient quotations are here quickened anew and made to express the life and doctrine of Judaism. Nor does Prof. Moore confine himself to talmudic sources. The literature of Hellenistic Jews and of early Christianity also assist him in his task, while everywhere there is proof of the intelligent and sympathetic interpretation of one at home in a vast domain of religious thought and history. Prof. Moore's work is nominally devoted to the Judaism of the early Christian centuries. But as the Judaism of that period was destined to influence and fashion Jewish life for many subsequent centuries, it is clear that the value of Prof. Moore's study covers a much longer period than is indicated in the title. The Central Conference of American Rabbis might well express to Prof. Moore its appreciation of this magnificent achievement, and pledge itself to promote the study and the spread of his work.

One chapter of Prof. Moore's study is devoted to the subject of Conversion. Two remarkable conversions to Judaism have occurred in recent years. One is that of the Frenchman, M. Aimé Pallière, who has just published, under the title of THE UNKNOWN SANCTUARY (LE SANCTUAIRE INCONNU), the story of his transition from Catholicism to Judaism. It is a spiritual autobiography of rare beauty, and in Jewish literature unique. The other proselyte is the poet Elisheba—the Russian woman, Elizabeth Ivanovna Jirkova,—who, as a young student, became interested in Jews and Judaism, and finally migrated to Palestine to live as a Jewess. The most re-

markable thing about her is that she has mastered the Hebrew language to such a degree as to be able to use it as a means of literary expression. She began as a writer of Russian poetry, and two volumes of hers were published in that language. Now she writes both poetry and fiction in Hebrew. A collection of short Hebrew papers on Elisheba has been issued at Warsaw and Tel Aviv, containing an autobiographic note and several appreciations of the poet, whose conversion to Judaism is one of the most romantic in history.

MY IDEA OF GOD. A Symposium of Faith, edited by Joseph Fort Newton. Little Brown & Co., Boston, 1927.

This volume is a series of eighteen essays by various writers, Jewish, Catholic, Protestant, Ethical Culturist, and so called "undenominationalists" on the theme as given by the title. The views expressed are personal but are usually representative of the group to which the writer belongs. All shades of opinion, conservative and liberal are found, with the latter predominating. Modern philosophy has made a deep impression on these writers and God is for some the principle of value, of integration of the pluralism of the world; for others, finite and emergent and for still others the old theological Christ, dressed up in latter day metaphysical garb. Dr. Enelow's contribution, which interests us, is a fine, sober, scholarly piece of work, representative of the Jewish point of view. The book as a whole is most thoughtful and stimulating. A brief biography precedes each sketch and the whole is introduced by the editor's foreword.

II. BIBLE AND HISTORY OF ISRAEL

Reverend Dallas' translation of BERTHOLET'S KULTURGESCHICHTE DER HEBRAER is completely done. The English is solid, workmanlike and clear—with hardly a Germanism to betray the original. The work itself, though not unique in its field is a comprehensive account of the background, elements and influences of the civilization in Canaan from the earliest recorded times to the period of Ezra and Nehemiah. True there is more than a modicum of illustrative passages from post Ezran literature, with Ben Sira and the Psalms very liberally quoted. Yet the gravamen of the description clearly stresses the life of the people before the Greek period. Nor was the translation of the title very happily chosen. For while Bertholet's work is excellent within the limits of a description, it can hardly be called history.

No attempt is made to indicate either the rise or development of the various modes and concepts that are exhibited by Hebrew civilization. The whole is regarded from a quasi-static viewpoint. Little attention

has been given to the putative causes, or currents of action that might have determined the course of the phenomenon. Equally scanty is the treatment of the history of most of the institutions detailed.

Yet these are minor considerations and should not be unduly stressed in a work which intends to be an account—rather than a history. Of the former task the writer has superbly acquitted himself. The archaeological findings of the past forty years, the work of recent old Testament exegetes—the enormous mass of related material made available by a host of Assyriologists, Egyptologists and others, have patiently been culled and used. Remarkable, using the word deliberately, is the sanity and balance with which Bertholet estimates conflicting theories. Of particular value is the position he defends in regard to the historicity of the patriarchal traditions.

We must note too, that with numbered exceptions, there is little evidence of any theological prejudice. Aside from what appears to the reviewer as a too emphatic and one-sided reiteration of what now since the work of Herford and Moore, to say nothing of Jewish scholars—is but a trite sounding berating of "legalism", it is patent that the author brings to his essay both deliberateness of judgment and skill in evaluation.

We may regret that the adequate subject index was not accompanied by an index of Biblical and Apocryphal quotations. As a whole though the book is a thoroughly useful manual for amateur and non-professional students who wish to have a readable summary of the results of recent research in the field of Hebrew civilization.

BIBLE LANDS TODAY, by William T. Ellis, Appleton & Co., New York, 1927.

The title is well chosen and covers the description material ranging from Rome and Asia Minor through the New Testament lands to Babylon and Egypt. Jews old and new are discussed with more or less sympathy and discrimination.

THE DECLINE AND FALL OF THE HEBREW KINGDOMS, by T. H. Robinson, D. D., Part III, of the Clarendon Bible under the general editorship of The Bishops of Newcastle and Oxford and Cannon, G. H. Box, published by the Clarendon Press, Oxford 1926, Price $1.50.

Volume III of the Clarendon Bible deals with the history of the decline and fall of the Hebrew Kingdoms, that is to say, with the history of Israel and Judah in the eighth and seventh centuries B. C. Dr. Robinson has followed a very helpful method in this volume, a method which will make the book as valuable for teachers as for general students. He begins with a history of Assyria as a world power;

then a brief history of Egypt, as a world power, follows a political history of Israel as the buffer state between them both.

After demonstrating the political insignificance of the Hebrew kingdoms in the history of the time, he states with fine understanding the significance of Israel as a spiritual phenomenon.

On page 28 at the end of his discussion of the political history of Israel and Judah in the Eighth and Seventh centuries, he says:

> "So ended the Hebrew monarchy. It had never been an extensive one, even if the limits assigned to the kingdom of Solomon were actually reached. It had come into being during a comparative lull in the age-long struggle between Egypt and the dominant Asiatic powers, but with the growth of Assyria its weakness had become more and more apparent. As a political entity, Israel had lain between the upper and lower millstone, with the inevitable result. Yet her greatness is not to be measured by her political fortunes. Her religion—a unique phenomenon in the faiths of the ancient world—gave her a power of resistance which enabled her to survive political annihilation."

In addition to the scientific reliability of the book it is beautifully translated and written well enough to be easily readible. This volume is a welcome addition to the ranks of the modern hand books of the Bible.

THE AMARNA AGE, by Rev. James Baikie, McMillan, New York 1926.

A popular account of one of the most critical periods in the ancient world. This age is of greatest interest to the student of the Bible for it furnishes the background of the stage across which the ancient empires like Egypt and Assyria moved, as well as the setting for Israel's part in the drama. A brief descriptive history of each nation is given, The author has availed himself of all the most recent literature and gives fairly the general scientific approach. The book is richly illustrated.

SENNACHERIB'S INVASION OF PALESTINE, by Leo L. Honar, Columbia University Press, New York 1926.

A doctor's dissertation which sets out to show the weaknesses in all the hypotheses held by scholars in regard to the number of Sennacherib's invasions, their success or failure, their dates, etc.

ISRAEL, ITS LIFE AND CULTURE, by Johs. Pedersen, Professor of Semitic Philology in the University of Copenhagen, published by Humphrey Milford, Oxford University, London.

The above work by Professor Pedersen, is an attempt to analyze the psychology of ancient Israel on the basis of how the soul of Israel expressed itself through Semitic Philology. The first part of the book

is introductory in its nature. Beginning with a description of the various racial elements which formed the prehistory of Canaan, it goes on to a description of the social life of Israel in Canaan, dealing with the tribe and the city, the family, the father's house and the people, the formation of the family and the property of the family.

Then follows the main part of the book, a description of the psychology of ancient Israel. The author begins with the explanation that the word Nefesh, the soul, does not mean a psychic essence in contradistinction to the body, but that man as he is in his total essence, is a soul (page 171): "When in the story of the creation it is told that God breathed the spirit of life into the man of clay he had moulded, it must not be construed in the manner that the clay is the body, the spirit of God the soul, which is seated and acts within the body. Soul and body are so intimately united that a distinction cannot be made between them. They are more than "united"; the body is the soul in its outward form."

This soul-man sees things in images and as totalities (page 123): "The very language shows how Israelitic thought is dominated by two things: striving after totality and movement. Properly speaking, it only expresses that the whole soul takes part in the thinking and creates out of its own essence. The thought is charged with the feeling of the soul and the striving of its will after action. This characterizes the Hebrew manner of argumentation. We try to persuade by means of abstract reasoning, the Hebrew by directly influencing the will. In expressing a thought he makes the souls of his listeners receive his mind image, and thus the matter itself; but at the same time, he produces an effect by the feeling and will which he puts into the words."

The whole book of Pedersen's is characterized by both careful analysis and brilliant generalization. It gives the sense of great originality and is a valuable addition to the many books devoted to the study of the life and thought of ancient Israel.

III. JUDAICA

FALLEN ANGELS IN JEWISH, CHRISTIAN AND MOHAMMEDAN LITERATURE. by Rabbi Leo Jung, Dropsie College, Philadelphia, 1926.

Jewish Folk-lore is receiving deserved attention from a number of our modern Jewish scholars. Dr. Jung has made a distinct contribution in the field which the book covers. He shows how the Agada has entered Christianity and how even the Church Fathers were influenced by its content and method. Many of our notions will have to be revised as a result of this work, for example new material concern-

ing the date and composition of the Zohar, is to be found in this essay. Students are under obligation to the writer of this thesis for his research.

A STUDY OF GERSONIDES, by Nina H. Alderblum. Columbia University Press, New York 1926.

Any work on Jewish philosophy is welcome and this volume on Ralbag swells a very meager literature. It is to be regretted that the author has a philosophical ax to grind, viz: that Jehuda ha-Levi is the only genuinely Jewish philosopher. Apart from this and other minor inaccuracies the volume gives a serviceable account of Gersonides' life and thought.

JOSEPHUS, THE LIFE AND AGAINST APION, by H. St. J. Thackeray, Putnam, New York, 1927.

For a long time we have waited for a new edition and translation of Josephus, and now Mr. Thackeray, the world's leading English writing scholar on Josephus, is preparing an issue of the Jewish apologete's works, for the Loeb Classics. The present volume is the first and is excellently done. No student of Josephus or of his period can afford to be without this authoritative edition. Greek and English are on opposite pages.

THE COMMENTARY OF DAVID KAMHI ON ISAIAH, by Louis Finkelstein. Columbia University Press, New York 1926.

A critical edition of the famous medieval Jewish exegete's explanatory notes on Isaiah as well as his hitherto unpublished allegorical Commentary on Genesis. The whole work is well done and merits the attention of all who are interested in this field of biblical research.

ITALIAN HEBREW LITERATURE, by Sabato Morais, LL.D. Edited by Julius H. Greenstone, Jewish Theological Seminary, 1926.

The hundredth anniversary of Dr. Morais was celebrated in April, 1923. This volume of essays, published from the manuscript material left by Dr. Morais of his writings, was intended for publication on that anniversary. Due to inevitable delay, it was published in 1926. The book contains a series of popular essays on the older Italian Hebrew authors; then an article on David Luzzatto, followed by a translation of Luzzatto's introduction to the Pentateuch. Then fourteen brief biographies of contemporary Italian Jews. The final article is a liturgical one discussing the Minhag Italiani.

RABBI YOM TOV LIPMANN MUHLHAUSEN, by Judah Kaufman. Jewish Theological Seminary of America, New York, 1926.

This doctor's thesis presented to Dropsie College is a valuable contribution in a field that is rarely gleaned by scholars. Rabbi Yom

Tov Lipmann was a man of extraordinary attainments of learning in the rabbinic as well as in the domain of secular knowledge. A cabbalist, philosopher and apologete for rabbinic Judaism, against Karaism and Christianity, he rendered valuable service. The two manuscripts edited here were for a long time unknown and lost. Haeshkol and Kawwanath Hatefilot are now presented in a definitive scientific edition with notes. The introduction to the two unique manuscripts is an excellent memorial and life of the 14th and 15th century scholar and rabbi. The whole work is written in Hebrew, an achievement for American scholarship.

THE KABBALAH OR THE RELIGIOUS PHILOSOPHY OF THE HEBREWS, by Adolph Franck. Revised and enlarged translation by Dr. I Sossnitz, New York.

The Kabbalah by the French-Jewish Philosopher Adolph Franck, was first published in 1843, the second edition appeared in 1889, a German translation was made in 1844 by the famous scholar Jellinek, who provided the book with a number of additional notes. Jellinek in his introduction reviews the conflicting hypotheses as to the time and origin of the Kabbalah and coming down to the work of Franck he says:

> "The work of Franck, where the Kabbalah is developed impartially and commensurate with our times, from the oldest fragments of the Zohar, must be welcome to the writer of the history of philosophy and to all those who want to know the philosophy of the Kabbalah. The investigation on the age of the Kabbalah, the authenticity of the Kabbalistic main works, as well as the investigation on the relationship of the Kabbalistic system to other systems of philosophy and religion is also given here for the first time in detail and complete."

Jellinek's judgment is sufficient to make it unnecessary even today to evaluate this useful work.

The English translation, therefore, will be welcome by American readers of mystic literature and philosophy. Dr. Sossnitz' translation while not always idiomatic in its English, is quite adequate. He translates not only Franck's work but Jellinek's valuable notes and adds some explanatory notes of his own. At the end of the book he gives Jellinek's appendix of bibliographical notes on the Zohar.

The second volume of the POETRY OF SOLOMON GABIROL, published Tel Aviv, 1925, edited by Bialik and Ravnitzki, give his sacred poems. The first volume published in 1924 contained his secular poems. This volume presents the largest collection of Gabirol's sacred poetry hitherto published. The Zangwill-Davidson edition in the Schiff Classics contains fifty poems, Senior Bach's edition of 1868 contains

twenty-nine, while this edition prints one hundred and forty-seven. The edition makes scientific use of the work of previous scholarship, and is provided with one hundred and fifty pages of valuable notes.

OZAR MASSAOT, J. D. Eisenstein, New York, 1926.

The latest one of the useful compendia assembled by J. D. Eisenstein is the Ozar Massaot a collection of the chronicles of Jewish travelers beginning with that of Benjamin of Tudela and ending with an excerpt from the travel diary of Lady Montefiore. The appendix contains a descriptive list of the various places of pilgrimage in and around Palestine.

The book is well printed and usefully annotated. It fills a definite need, inasmuch as these diaries have never before been collected into one volume.

TOSEPHTA-HAZON Y'HEZKEL (Part I—Zeraim) by Y'hezkel Abramski, rabbi of Slutzk (Wilna, 5685).

This careful study of the much neglected Tosephta presents one of the finest examples of Russian Jewish scholarship. While exhibiting knowledge of scientific method and painstaking accuracy, the editor also delights in *Hiddushim.* The work bears testimony to the fact that the light of the Torah still burns bright in Eastern Europe.

MAPHTEAH HATALMUD, Vol. III, by Michael Guttman (Breslau, 5685).

This volume brings down the encyclopedia of the Talmud to the word Epitropos. Like the first two volumes so the third one exhibts vast erudition and fine system. The articles on Elohim, Emunah and Emet present rich material for the student of theology. The articles on Aleph Beth, Elijah, Elisha, Alexander, Antoninus, Emori, etc., offer a mine of information for the folklorist. Those interested in the Halacha will find much help in the Articles Almanah, Em, Amah, Issur, and especially in the appendix on Asmachta.

SEFER ABUDRAHAM, by Rabbi David Abudraham, edited by Ch. L. Ehrenreich (Cluj-Klausenburg, 1927).

This distinguished work on liturgy is at last receiving the attention that it deserves. Rabbi Ehrenreich has based his edition on the Editio Princeps of Lisbon, 1489, and on an old manuscript, and has supplied it with extremely helpful notes. The first part of his publication brings the work to the Shema.

MEKOR HAYIM, by Solomon ibn Gabirol, translated from the Latin into Hebrew by Jacob Blutstein and edited by Abraham Zifroni (Jerusalem 5686).

At last this philosophic classic, which Solomon Munk reclaimed for Judaism, has through this translation been restored to Hebrew litera-

ture. An extensive introduction by Joseph Klausner presents a systematic exposition of Gabirol as poet, ethicist and philosopher.

SEFER GAN HAMESHALIM V'HAHIDOT, by Don Todros Halevi En Abu-Alafiah, reproduced for the first time from the unique autograph copy of the late Mr. Saul Joseph of Hong Kong with a foreword by Moses Gaster (London, 1926).

With the publication of this Diwan a new star has been rediscovered in the firmament of Spanish Jewish poetry. Hitherto known to history as commentator of the Talmud, as mystic and as opponent of Maimonides, Don Todros now stands out as a sweet singer in Israel. Gaster hails him as "A new poet, and probably one of the greatest, has been added to the list of the singers in Israel, who have poured out their souls in hymns and poems. Jewish literature has been enriched in a most unexpected manner, and the figure of Don Todros Abu-Alafiah stands out in a new light, a prince of the spirit." It is a pity that the book was not printed in square letters, for the Sefardi handwriting of Saul Joseph will be intelligible to but a few readers.

MAHBEROT IMMANUEL (Eshkol, Berlin, 5686, 239 pp.)

Hayyim Brody has made another valuable contribution to Hebrew literature by editing, in his usual careful manner, the Mahberot Immanuel. Utilizing the four earlier editions and two manuscripts, he presented the first eight sections of this unique collection of secular poetry in most acceptable form.

Attention is called to a number of reprints in pocket form, well edited and nicely printed by the firm of B. Cohen, Berlin. Among the volumes that appeared in 1927 are Maimonides, SHEMONA PERAKIM, M. H. Luzzato's MESILATH YESHARIM and Jedaiah Bedersi's BEHINATH OLAM.

Dubnow's WELT-GESCHICHTE DES JUEDISCHEN VOLKES is now in its fifth volume covering the 13th to the 15th centuries.

IV. MODERN HEBREW AND YIDDISH

ANTOLOGIA SHEL HAPILOSOPHIA HA'IBRIT V'HAPILOSOPHIA HA'ARBIT B'TARGUMEHO HA'IBRIM, by Jacob Klatzflin (Eshkol, Berlin, 5686).

This work is the first in a proposed series of three volumes on philosophic concepts in Hebrew literature. It consists of selections from the works of Jewish philosophers from Isaac Israeli to Nahman Krochmal, as well as of a number of extracts from the Hebrew translations of Arabic philosophical writings. A number of hitherto un-

published works have been utilized. The editor's purpose was largely linguistic. Hence the selections fail to give a satisfactory account of Jewish philosophy.

YISRAEL BAGOLAH, by Ben Zion Dinaburg (Dvir, Jerusalem, 5686).

This work aims to satisfy a deeply felt want in Jewish pedagogical literature. It presents a topical anthology of source material on Jewish history from the Arab conquest of Palestine to the Crusades.

While scholars may differ with the editor with regard to certain details in selection and arrangement, none can withhold praise from him for the most useful service that he has rendered to students of Jewish history by collecting the thousands of statements scattered over the wide fields of Hebrew and Arabic literature and arranging them in systematic order. The editor considers his work as the first volume of a complete series covering the entire history of the Jewish people.

MEKOROT L'TOLDOT HAHINUCH B'YISRAEL, by S. Asaph (Dvir, Tel-Abib, 5685).

The first volume presents sources of Jewish education in France, Germany, Poland and Lithuania from the beginning of the Middle Ages to the Haskalah movement. In the second volume the editor promises to furnish the sources dealing with Jewish education in Spain, Southern France, Italy and Oriental lands, including Palestine. The editor has made good use of Guedemann's "Quellenschriften zur Geschichte des Unterrichts u. d. Erziehung bei den deutschen Juden", and has added much new and valuable material. The volume is of inestimable value to the student of Jewish culture.

ZION, VOL. I, (Jerusalem, 5686).

This volume is the first published by the Palestinian Society of History and Ethnography. It contains essays on archeological and ethnological subjects by S. Klein, A. L. Sukenik, S. Asaph, A. Marmorstein, G. Shalom, I. Ben Zevi, Eliezer Rivlin, Ben Zion Dinaburg, and S. Krauss.

DOR DOR UMHANHOV. Pt. 1, by Dr. Meyer Waxman, Histadruth ha-Ivrith, 1927.

This book written in excellent Hebrew by an American Jewish scholar is a brief history of educational thought both Jewish and non-Jewish. It is actually a prolegomena to a philosophy of Jewish education which will be dealt with in succeeding volumes of the book. The method pursued is discussion of personalities and of epochs. The author in turn presents the views of Plato, Aristotle, the Stoics and Epicureans, the Bible, Talmud, Saadya and Maimuni. He contends that before we can create a philosophy of education for the

modern Jew, we must know and evaluate the contributions of the past Jewish and non-Jewish. The present work is chiefly analysis. One waits with expectancy the synthesis which the able author, it is hoped, will soon publish. The fine introduction on purpose and aim and the chapter on the Bible appeared in English paraphrase in the Open Court.

A new volume of MASLIANSKY'S YIDDISH SERMONS.

Rev. Masliansky has failed to receive greater recognition from a larger world solely because his medium of expression is Yiddish which is spoken in this counrty only by immigrant Jews. We are now happy to state that in order that English speaking Jews, too, might obtain a glimpse of the power and ability of this great preacher a number of his friends in New York City issued a volume of his "Sermons" in an English translation (Hebrew Publishing Company, New York, 1926). Since Masliansky is invariably an extempore speaker the "Sermons" cannot possibly do justice to his type of eloquence, but they do give the English speaking Jew a fair idea of what Masliansky stands for and how he approaches his themes. On the whole it may be safely said that nobody in our day is making better use of the Bible and talmudic literature in bringing a practical message of faith and hope to the modern Jew than Masliansky. His "Sermons" are truly a modern Midrash.

"IN THE TENTS OF CHABAD." (Chicago, 1927).

The zeal with which Yiddish writers are preserving folkloristic material is an interesting phenomenon which deserves much encouragement. Nothing can give a deeper and better insight into the soul of a people than the simple tales current among the masses. It is for this reason that we should welcome the publication of *In Die Getzelten Fon Chabad* ("In the Tents of Chabad"—the last word being the name of a Chasidic sect)' by M. Intritz, a member of the editorial staff of the Jewish Daily Courier of Chicago. In this volume the author relates, in the form of a monologue, the life history of Rabbi Shneor Zalman of Ladi (1747-1812) who was the founder of a sect of rationalistic Chasidim known as "Chabad." The multifarious experiences of this saint are in this volume related in a charming style.

V. BOOKS OF JEWISH INTEREST

POWER, by Leon Feuchtwanger. Viking Press, New York, 1926.

The novel translated from the German Jud Suess by the Muirs is a picture of the life and times of Joseph Oppenheimer, Jewish-German financier at the end of the seventeenth and beginning of

the eighteenth centuries, who rose from obscurity to be the most powerful man in Wurtemberg. It is a fine study in Jewish psychology and customs. A number of genuine historical characters Jewish and non-Jewish flit through the tale. Oppenheimer was a remarkable personage and though many of the scenes and events are fictitious on the whole a highly fascinating and true picture is achieved. In Germany there have been some recent historical studies made of Oppenheimer's life, which give the author his material.

EMILE BERLINER, by Frederick Wm. Wile. Bobbs Merrill, Indianapolis, 1926.

This book contains an account of the life of this German born Jew, son of a learned Talmudist, who has contributed so much to American industrial and inventive life, through his discoveries in the field of sound-apparatus,—the disc of the talking machine, the telephone devices, the microphone. The book has little of Jewish interest, except Berliner's early background and his education at the Samsonschule in Wolfenbuettel. The life is typical of many distinguished immigrants, whom America swallows up and actually dissolves in her melting-pot.

WHY RELIGION, by Horace M. Kallen. Boni and Liveright, 1927.

Dr. Kallen continues in this book the studies of his teacher William James in the field of religion. He includes material ranging from the conclusions of the anthropologists up to the writing of modern mystics. He defines religion as a faith in a supernatural person or plan which has the power to deliver man in the crises of life. Under this broad definition he includes the Ethical Culturists, the Socialists and even Bertrand Russell. Thus defined religion, he says, is indispensable to progress and happiness. The following paragraph sums up his point of view:

> "Now, in this sense, in this very atheistic and non-institutional sense, religion is one of the conditions of both progress and happiness. Without this projection of the will to believe by means of symbols into the unknown in space and time and matter, there can be churches, there can be static and rigid organizations of of society, there can be habit-bound communities and individuals, but there cannot be a free, flexible, changing life, there cannot be progress, there cannot be happiness. Progress and happiness are grounded on a religious foundation, but religious in complete contrast to the traditional meaning of the word. This is the living religion of the firing line, of the danger-points of life, and at the firing line there can be no finalities and no infalli-

bles. There can be nothing but faith in a projection, in an imagined content of value; faith that carries on only by its own momentum and by no other."

I, THE JEW, by Maurice Samuel, Author of "You Gentiles", etc. Harcourt, Brace & Co., New York.

"I, the Jew" by Maurice Samuel, is strikingly similar to "Israel" by Ludwig Lewison. Both books describe the author's evolution from the so-called "assimilationist" point of view to a Jewish Nationalist one. The difference between the books lies in the different field of each author's "Assimilation." Lewison leaves his absorption on world literature and arrives at a vision of conscious Jewish artistic productivity, while Samuel abandons the mechanistic, materialistic, scientific point of view to arrive at an understanding of the spiritual values of separate nationalities. The members of the Conference will notice the extremely bitter chapter against Reform Judaism entitled "The Flight from Destiny." In this chapter, Samuel claims that the Reform insistence on the mission of Israel is inconsistent with the reform tendency to make as he says, "The Jew more palatable to the Christian." He says of Reform Jews, that they desire both a mission and a popularity and he claims that they cannot have both. He refers to the adaptations of the old prayers in the English of the Union Prayer book as "lying translations." The strong part of the book is the first part which reveals brilliantly, the spiritual aridity of the old materialistic philosophy.

THE FUTURE OF ISRAEL, by James Waterman Wise. Dutton, New York, 1926.

A recent addition to the American Today and Tomorrow Series. The best part of the present volume is the short introduction; where the author deals in "futures", he is on less solid ground than when he analyzes the present and past. Religion, as it is commonly understood by us, gives no hope and a secular substitute must be found. Palestine gives great promise of help though it too can fail. What is important in the book is the spirit of loyalty to the Jewish people which animates it. As Reform Jews we must remember that we are not simply religionists, but are bound by indissoluble ties to our world-group past and present.

VI. OF GENERAL INTEREST

THE PSYCHOLOGY OF RELIGION, by Chas. Conant Josey. Macmillan, New York, 1927.

An elementary text book in this field of interest to the minister and student. The author discusses briefly the psychological principles of

religion, the meaning and growth of religion and various religious phenomena and institutions. A good brief manual for the student.

ADVENTURES IN HABIT CRAFT, by Henry Park Schauffler. Macmillan, New York, 1926.

An account of the application of the project method in the religious school. Mr. Schauffler was apparently very successful with his experiments in the moral teaching of children. The book is interesting and suggestive of a new course and method of instruction in our religious schools.

RELIGION AND THE RISE OF CAPITALISM, by R. H. Tawney. Harcourt Brou & Co., New York, 1926.

A learned book by a famous social thinker wherein is considered what contribution religion can make to social thought. The subject is considered historically, special study being devoted to the mediaeval period and the later Protestant movements on the Continent and in America. He believes that even as the earlier churchmen inveighed against capitalism, so must their modern successors strive to stamp out the evils attendant on its irreligious practice today. Religion and the philosophy of possession of property are antithetical. It was the Puritan, according to the author, who is responsible for the vogue of the present gospel of success and who has defended it. Religion and everyday life must recover the intimacy that was theirs in the middle ages.

THE ART OF THOUGHT, by Graham Wallas, Harcourt Brou & Co., New York, 1926.

A discussion of how we think, of the various types of thought, of the relation between thought and creative work, of what habits the thinker should acquire. A leading work by a fine student, that deserves wide reading.

THE NEW TYRANNY, by Francis J. Oppenheimer. Albert & Chas. Boni, New York, 1927.

A criticism of knowledge from an intellectual standpoint. The author pleads for a System of Thought which thus far has not appeared, for none of the present philosophies hold water. A valuable destructive criticism.

THE MAKING OF THE MODERN MIND, by John H. Randall, Jr., Houghton, Mifflin Co., Boston, 1927.

This book is "a survey of the intellectual background of the present age" by an assistant professor of philosophy at Columbia University. It gives the various intellectual outlooks, of mediaeval Chris-

tendom, of the Renaissance of the 17th and 18th Centuries, tracing in fuller detail the growth of Knowledge and its various manifestations in the 19th and 20th Centuries. The book is carefully done and the minister will find many illuminating chapters, full of helpful thoughts.

CREATION, by Edwin Tenney Brewster, Bobbs Merrill Co., Indianapolis, 1927.

This volume gives an excellent account of the History of non-evolutionary theories. It discusses five theories of Creation from the Bible to Bryan. The book is sympathetically done and to the modern mind is a curio of the fundamentalist position, though the author himself would disclaim this point of view. A companion volume is MIRACLES, by Floyd L. Darrow, Bobbs Merrill Co., Indianapolis, 1927. The author assails the fundamentalist position and maintains successfully that miracles never happen. The liberal religionist will agree not only with the point of view expressed, but will find much helpful material.

THE MAKING OF A MINISTER, by Chas. R. Brown, The Century Co., New York, 1927.

A book of sound practical advice to the entrant as well as the incumbent of the ministry, touching the important practical problems of the preacher's life by the Dean of the Yale Divinity School. The volume is written with a deep religious sense, and though eminently straightforward and practical contains much that is sound and always remains spiritual.

VII. MENTION

Margolis and Marx, HISTORY OF THE JEWISH PEOPLE, J. P. S., Philadelphia, 1927.

SH'VILE HA-HINUCH, the only Teachers' Journal in Hebrew published in this country.

HEBREW UNION COLLEGE ANNUAL, 1927.

Containing many articles of scholarly and scientific value by members of the faculty and other scholars at home and abroad.

M

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Jacob Friesem	5.00
Harry Bilenkin	5.00
Bernard Lehman	5.00
Harry Lehman	10.00
Jos. G. Lehman	10.00
M. I. Sachs	5.00
Harry C. Jacobs	15.00
Max E. Ephrath	5.00
F. J. Ach	10.00

Nathan Sanders	10.00
Sam Jaskulek	5.00
H. J. Weisman	5.00
S. H. Thal	5.00
Jacob Margolis	3.00
Rose Meyer	2.00
Henry S. Rothenberg	2.50
Harry Potasky	2.00
Mrs. I. Yassenoff	1.00
Sim Rothenberg	2.50
Dr. Benedict Olch	2.00
Herman Lehman	2.50
Heyman Office	1.00
Pennsylvania	
Lancaster—	
Lancaster Lodge I. O. B. B.	5.00
Mrs. Julia B. Loeb	2.00
Wm. Virsch	5.00
Mrs. B. Lurio	5.00
I. Goldberg (Coatesville)	5.00
Mrs. Rose Strauss	1.00
Erie—	
Congregation Anshe Emeth	200.00
Philadelphia—	
Reform Congregation Keneseth Israel	500.00
Charles Edwin Fox	25.00
Selma G. Fleisher	20.00
Frank B. Espen	10.00
Henry Fernberger	10.00
Arthur A. Fleisher	10.00
Penrose Fleisher	10.00
Morris Apt	5.00
Justin P. Allman	5.00
Fred Bettelheim	5.00
Willis Fleisher	5.00
Henry C. Fleisher	10.00
Joseph Moss	10.00
Morris Nagler	5.00
Albert Wolf	25.00
Emil Selig	10.00
Benjamin Wolf	1.00
Charles Meyers	5.00
Louis Wolf	15.00
Simon Miller	5.00

Isaac Gerstley	25.00
David Nierenberg	10.00
Anthony A. A. Schwartz	5.00
Heinrich Rosenbaum	10.00
Louis Gertley	10.00
Lucien Katzenberg	10.00
Gustav Bauer	10.00
Nathan Schwab	5.00
Mrs. Julius Hirsh	3.00
Abraham Blumenthal	25.00
Mrs. Isidore Kohn	10.00
Morris Wolf	10.00
Simon Abrahams	5.00
Louis Alexander	5.00
I. Erlich	5.00
Jacob Goldbaum (Darby, Penn.)	5.00
Leo Loeb	10.00
Arthur Loeb	20.00
Louis Fleiser	20.00
Lionel Friedman	10.00
Mrs. Samuel Kind	5.00
I. D. Levi	5.00
Jos. W. Leberman	5.00
Louis Heidelberger	10.00
Max Heller	5.00
Dr. Bernard Kohn	10.00
Jerome H. Louchheim	25.00
Milton C. Lazar	5.00
Clinton O. Mayer	10.00
Oscar Steppacher	5.00
G. H. Lang	15.00
Mrs. Carrie Gansman	5.00
Louis H. Manko	10.00
Clarence L. Marks	10.00
William Gerstley	25.00
Mrs. Benedict Gimbel	10.00
Mrs. Simon Liveright	10.00
Sidney A. Aloe	10.00
Sidney R. Levenstine	5.00
Max J. Wehl	5.00
Mrs. Emanuel Marks	5.00
Mrs. Cecillia Kirschbaum	5.00
Mrs. Flora Berkowitz	5.00
Leon L. Berkowitz	5.00
Mrs. Alan B. Kirschbaum	5.00

Mrs. Laura Lazarus	5.00
Louis Herbach	5.00
Mrs. Ricka Silberblatt	2.00
Harrisburg—	
Congregation Oheb Sholom	10.00
Pittsburgh—	
Congregation Rodef Shalom	200.00
Uniontown—	
Congregation Israel	67.00
Leonard A. Cohen	5.00
Rhode Island	
Providence—	
Temple Beth-El Religious Society	15.00
Men's Club of Temple Beth-El	25.00
Temple Beth-El Religious School	15.00
South Carolina	
Charleston—	
Aaron and Jane Loryea Memorial	40.00
Tennessee	
Memphis—	
D. Shapiro	2.00
Mrs. L. Blumberg	3.00
D. Sternberg	10.00
Mrs. Sophie Ginsburger	5.00
Mrs. Gertie G. Hexter	5.00
Louis Buchart	5.00
E. B. Meyer	5.00
S. A. Felsenthal	2.50
A. Teitelbaum	2.50
Martin Schlesinger	5.00
Mrs. Helen N. Crohn	5.00
Mrs. Dave Schloss	2.00
R. Sondheimer	10.00
H. Bluthenthal	10.00
Mrs. J. Goldsmith	5.00
Julius Goodman	25.00
Mrs. Kate Wolf	3.00
Leon Sternberger	10.00
Mrs. F. B. Pape	10.00
Robt. Cohn	5.00
Herbert Herff	10.00

H. Bensdorf	10.00
M. H. Rosenthal	25.00
Henry Loev	25.00
Jos. Krivcher	5.00
John Krivcher	5.00
Howard Halle	1.00
Milton S. Binswanger	25.00
Mrs. Henry Allenberg	1.00
Nardwig Peres	10.00
A. H. Frank	10.00
I. Bensdorf	10.00
H. S. Adler	10.00
Mrs. Sarah Stiffel	2.00
Mrs. R. Hannach	2.00
Mrs. Philip Cohn	5.00
Mrs. H. C. Hilberth	5.00
Sam Friedlander	10.00
David A. Levy	5.00
Maurice Joseph	3.00
Mrs. Lena Salinger	1.00
Mrs. A. Levy	1.00
A. Simon	5.00
Sam Hyman	5.00
Mrs. C. Traxler	2.00
Milton Jacobs	10.00
I. G. Scharff	5.00
J. Sebulsky	2.00
Mrs. Sara Gluck	5.00
Max Fleischer	5.00
Mrs. Fanny Brenner	3.00
Ike L. Oppenheim	5.00
Max Heilbronner	5.00
Mrs. Carrie G. Block	2.00
Abe Scharff	15.00
Fred Goldsmith	5.00
Elias J. Goldsmith	5.00
Dr. Louis Levy	10.00
A. Rosenstein	2.00
M. Goltman	10.00
Texas	
Galveston—	
Congregation B'nai Israel	250.00
Houston—	
Congregation Beth Israel	108.50

San Antonio—	
Jewish Social Service Federation	300.00
El Paso—	
Mrs. Max Franklin	5.00
Mrs. S. Levenson	5.00
I. Weiss	25.00
Max Maye	5.00
M. Coblentz	5.00
Mrs. N. Solomon	5.00
R. Sherman	2.00
H. Kuller	2.00
N. H. Leibson	2.00
Louis Silverman (Nogales, Ariz.)	3.00
Maurice Krupp (Miami, Ariz.)	10.00
R. M. Hanau (Tularosa, N. M.)	5.00
Gus Manassee (Las Cruces, N. M.)	5.00
Moise Bros. (Santa Rosa, N. M.)	5.00
Mrs. Bertha Zork	10.00
Miss Rose Aaronson	5.00
S. I. Schwartz (Las Cruces, N. M.)	5.00
Fort Worth—	
J. Mayer	5.00
Mrs. S. L. Edelman	3.00
Mrs. Sadie Wile	5.00
Herman Marx	10.00
S. A. Menczer	10.00
Dallas—	
Max Ortlieb	5.00
Max Philipson	5.00
Simon Linz	10.00
Leonard and Max Eppstein	25.00
Arthur L. Kramer	10.00
Henri L. Bromberg	10.00
Dr. S. M. Freedman	5.00
Edward Titche	10.00
Chas A. Levi	7.50
Jacob Kahn	15.00
Mrs. J. Purvin	5.00
Victor H. Hexter	10.00
Ike I. Lorch	5.00
Theo. Marcus	10.00
J. H. Pearlstone	10.00
H. J. Cohn	10.00
Herbert Marcus	20.00

Geo. Finberg	5.00
N. E. Mittenthal	5.00
Phil Loewenberg	10.00
Ike Baron	5.00
Sam Hymes	5.00
Rudolph Liebman	10.00
Mrs. J. Schepps	5.00
Albert Linz	10.00
Mrs. S. S. Mallinson	10.00
Asher Kahn	5.00
Mrs. A. J. Shayn	10.00
Martin Weiss	25.00
Mrs. E. M. Kahn	10.00
Henry S. Miller	5.00
Eugene Rosenbaum	5.00
Lawrence Kahn	5.00
Corsicana—	
Sam Brooks	2.50
Sydney Marks	5.00
H. Kaufman	2.50
Washington	
Seattle—	
S. Koch	15.00
A. Sheuerman	15.00
A. Weinberg	10.00
Mr. J. C. Lang	25.00
Mrs. Anna Holmes	5.00
S. H. Berch	10.00
A. Robbins	5.00
Mrs. E. Statsny	5.00
Sol Garde	5.00
Emanuel Rosenberg	10.00
West Virginia	
Charleston—	
H. J. Bloomberg	5.00
Joseph Schwab	5.00
H. Polan	3.00
Harry Kaufman	5.00
Max Frankenberger	5.00
M. B. Goldman	5.00
Albert Schwabe	5.00
Isidore May	5.00
Isaac Rosenberg	5.00

B. M. May	5.00
Simon H. Galperin	10.00
Ammi H. Adler	10.00
Joe Loewenstein	10.00
Cash	2.00
Isaac Loewenstein	20.00
A. J. Lindenberg	10.00

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REPORT OF AUDITOR

May 19th, 1927.

Dr. Morris Newfield, Treasurer,
Central Conference of American Rabbis,
Birmingham, Alabama,

Dear Sir:

We beg to hand you herewith report, setting forth the result of our examination of your accounts, for the period from June 11, 1926, to May 15, 1927.

The scope of our audit embraced the detail checking of all receipts and disbursements. We found all receipts correctly accounted for and all disbursements properly authenticated, and we satisfied ourselves as to the propriety of all disbursements.

We also checked and verified the various bank accounts.

We also examined the receipts issued for all bonds. The receipts are issued by The Birmingham Trust & Savings Bank as Trustee. All bonds were accounted for by the Trustee receipts.

From the above examination we are convinced that the accounts of the Treasurer are correct, and that the statements handed you herewith are accurate statements of all financial transactions for the period covered by this report, and that the balances of the various funds shown in this report are correct.

Respectfully submitted,

J. H. LEHMAN AUDIT COMPANY,
By J. H. Lehman.

Exhibit "A"

SUMMARY OF ALL RECEIPTS AND DISBURSEMENTS

TREASURER'S ACCOUNT

June 11, 1926 to May 15, 1927

Cash Balance June 11, 1926			
Steiner Bros. Commercial Account		$ 5,806.19	
Steiner Bros. Savings Account		8,028.21	$ 13,834.40
Receipts			
Relief Fund	(Schedule 1)	26,235.05	
General Fund	(Schedule 2)	702.50	
Publication Fund	(Schedule 3)	23,343.61	
Total Receipts			50,281.16
Total Receipts and Balance			$ 64,115.56
Disbursements			
Relief Fund	(Schedule 1)	4,758.71	
General Fund	(Schedule 2)	35,969.64	
Publication Fund	(Schedule 3)	7,064.13	
Total Disbursements			47,792.48
Cash Balance in Bank			$ 16,323.08
Detail of Balance			
Steiner Bros. Commercial Account		4,368.53	
Steiner Bros. Savings Account		4,454.55	
Certificate of Deposit		7,500.00	

RECONCILIATION OF BANK ACCOUNT

Balance as Shown by Bank	$5,557.21	
Less: Outstanding Checks	1,188.68	
Balance as per Cash Book		$ 4,368.53

Exhibit "B"

SUMMARY OF FUNDS, JUNE 11, 1926 TO MAY 15, 1927

Balance in Fund June 11, 1926..	$64,154.59	$53,679.81	None	$117,834.40	$13,834.40	$104,000.00
Receipts: June 11, 1926 to May 15, 1927 (Exh. "A" Sch. 1-2-3)	26,235.05	702.50	23,343.61	50,281.16	50,281.16	—
Total Balance and Receipts....	90,389.64	54,382.31	23,343.61	168,115.56	64,115.56	104,000.00
Disbursements: June 11, 1926 to May 15, 1927 (Exh. "A" Sch. 1-2-3)	4,758.71	35,969.64	7,064.13	47,792.48	47,792.48	—
Balance.....	85,630.93	18,412.67	16,279.48	120,323.08	16,323.08	104,000.00
Add: Bonds Purchased.....		25,000.00		25,000.00		25,000.00
Transfer of Funds.....		16,279.48	16,279.48			
Balance in Funds May 15, 1927	$85,630.93	$59,692.15	None	$145,323.08	$16,323.08	$129,000.00

SUMMARY OF BALANCES

Relief Fund	$85,630.93	
General Fund	59,692.15	$145,323.08

DETAIL BALANCES—BONDS

Liberty Bonds	4¼%	10,000.00
State of Louisiana—Port of New Orleans	5%	2,000.00
Garfield Heights, Ohio	6%	3,000.00
Cleveland Heights, Ohio	6%	3.000.00
Rocky River, Ohio	5½%	1,000.00
Greenfield Village, Ohio	5%	10,000.00
Jefferson County, Alabama	5%	2,000.00
Birmingham (Avondale), Alabama	5%	6,000.00
Montgomery, Alabama	5%	5,000.00
Birmingham (N. B. Water), Alabama	5%	1,500.00
Birmingham (N. B. Water), Alabama	5%	1,000.00
Birmingham (Elyton), Alabama	5%	500.00
Fairfield, Alabama	5%	10,000.00
Birmingham (Avondale), Alabama	5%	1,000.00
Jefferson County, Alabama	5%	1,000.00
Mobile County, Alabama	5%	1,000.00
City of Mobile, Alabama	5%	1,000.00
State of Oregon	4¾%	5,000.00
State of Oregon	4½%	5,000.00
State of Alabama	4%	5,000.00
State of Missouri	4½%	5,000.00
City of San Francisco, Cal.	5%	5,000.00
City of Cleveland, Ohio	5%	5,000.00
City of Cleveland, Ohio	4¾%	5,000.00
City of Detroit (Pub. Imp.) Mich.	4½%	5,000.00
City of Philadelphia, Pa.	4½%	5,000.00
City of Los Angeles, Cal. (Pub. Imp.)	4¼%	5,000.00
City of St. Louis, Mo. (W. Wks.)	4¼%	5,000.00
City of New Orleans (Pub. Imp.)	4%	5,000.00
City of Woonsocket	4¼%	5,000.00
City of Memphis	5%	5,000.00
Total Bonds		$129,000.00

Cash:

Steiner Bros. Commercial Account	4,368.53
Steiner Bros. Savings Account	4,454.55
Certificate of Deposit	7,500.00
Total Bonds and Cash	$145,323.08

Exhibit "A"—Schedule 1

STATEMENT OF RELIEF FUND

June 11, 1926 to May 15, 1927

Balance in Relief Fund June 11, 1926		$64,154.59
Receipts		
Committee on Solicitation of Funds		$20,518.20
½ of Dues		702.50
Interest Bonds	$4,598.75	
Interest Commercial and Savings Account	415.60	5,014.35
Total Receipts (Exhibit "A")		26,235.05
Total Receipts and Fund Balance		90,389.64
Disbursements		
Expenses—Solicitation of Funds	468.71	
Pensions Paid	4,290.00	
Total Disbursements (Exhibit "A")		$ 4,758.71
Balance in Fund—Exhibit "B"		$85,630.93

Exhibit "A"—Schedule 2

STATEMENT OF GENERAL FUND

June 11, 1926 to May 15, 1927

Balance in Fund June 11, 1926		$53,679.81
½ of Dues Collected	$ 702,50	
Transferred from Publication Fund	16,279.48	16,981.98
Total Receipts and Balance		$70,661.79
Disbursements		
President's Office Expense		
Stationery, Printing and Postage	$ 92.98	
Telegrams and Telephone	41.24	
Traveling	6.25	140.47
Recording Secretary—Expense		
Stationery, Printing and Postage	172.37	
Stenographer and Office Help	225.00	
Telegrams and Telephone	7.71	405.08
Corresponding Secretary—Expense		
Stationery, Printing and Postage	166.59	
Stenographer and Office Help	185.00	
Telegrams and Telephone	21.25	372.84

Treasurer's Office—Expense

Stationery, Printing and Postage	28.64	
Stenographer	35.00	
Social Justice Committee Work	9.61	
Agreement with Trustees of Bonds	5.00	78.25

Other Disbursements

Treasurer's Bond	62.50	
Audit of Treasurer's Records	52.50	
Year Book (2 years)	3,792.62	
Convention Expense	1,325.38	
Executive Board Meeting	865.12	
General Printing and Reprint Expense	155.85	
Repairs and Expense Archives	51.16	
Expense Arbitration Committee	10.50	
Social Justice Committee	701.79	
Expense Samuels Funeral	236.48	
Membership Dues	10.00	
Good Will Committee	19.85	
Miscellaneous Committee Expense	25.00	
Advance Convention Expense	300.00	
Year Book 1927	50.30	

Contributions

I. E. Marcuson	$1,000.00		
American Pro Falasha	50.00		
Freidus Memorial	200.00		
Subvention	100.00		
Jewish Relief Union	11.88		
Synagog Council	25.00		
Religious Work in Universities	29.79	1,416.67	
Interest and Premium on Bonds Purchased		897.28	9,973.00
Total Expense			10,969.64

Investments

Purchase of Bonds

City of Los Angeles	4¼%	5,000.00
City of St. Louis, Mo.	4½%	5,000.00
City of New Orleans	4%	5,000.00
City of Woonsocket	4¼%	5,000.00

City of Memphis	5%	5,000.00	
Total Bonds Purchased			25,000.00
Total Disbursements (Exhibit "B")			35,969.64
Balance			34,692.15
Add:			
Bonds Purchased			25,000.00
Balance in Fund May 15, 1927—Exhibit "B"			$59,692.15

Exhibit "A"—Schedule 3

STATEMENT OF PUBLICATION FUND

Collections June 11, 1926 to May 15, 1927	$23,343.61
Disbursements June 11, 1926 to May 15, 1927	7,064.13
Balance	16,279.48
Transferred to General Fund	16,279.48
Balance—to Exhibit "B"	None

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CONSTITUTION AND BY-LAWS
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS

Revised
1927

ARTICLE I—*Name*

This organization shall be known as The Central Conference of American Rabbis.

ARTICLE II—*Object*

The object of this Conference shall be to conserve and promote the Jewish religion and to encourage all efforts for the dissemination of the teachings thereof; to advance the cause of Jewish learning; to foster the spirit of fellowship and co-operation among the rabbis and other Jewish scholars of America; and to make provision for worthy colleagues who are prevented for any sufficient reason from following their calling.

ARTICLE III—*Membership*

SECTION 1. Rabbis, active or retired, who are graduates of a rabbinical seminary, professors of rabbinical seminaries, and ministers, not graduates of a rabbinical seminary, who have been in the ministry five (5) years and who have been officiating as rabbi for one and the same congregation for three (3) consecutive years shall be eligible to membership. All applications for membership shall be acted upon by the Executvie Board.

SEC. 2. Jewish scholars whose activity is in fields allied to rabbinic education, and communal workers of prominence who live outside the United States or Canada, who have been rabbis, may be elected as corresponding members upon recommendation of the Executive Board.

SEC. 3. When any member retires from the ministry, or from affiliation with any rabbinical seminary, to engage in any other pursuit, not kindred to the rabbinate, it shall be within the discretion of the Executive Board then or thereafter to terminate his membership, if deemed advisable.

ARTICLE IV—*Dues*

SECTION 1. The annual dues of members shall be five (5) dollars, payable in advance.

SEC. 2. These dues shall entitle members to a copy of all publications of the Conference.

SEC. 3. One-half (½) of the annual dues collected shall be paid into the Relief Fund of the Conference to be used at the discretion of the Trustees of this fund for the assistance of any deserving rabbi who has been in service in America at least five (5) years, or for his family.

SEC. 4 Any member in arrears for two years may be suspended by the Executive Board, and a notice of this action shall be sent to the suspended member by the Corresponding Secretary. Any member suspended for nonpayment of dues may be reinstated by the Executive Board upon satisfactory settlement of arrears.

SEC. 5. The Executive Board shall have the power to remit any or all of the dues of a member.

ARTICLE V—*Expulsion*

SECTION 1. When any member of this Conference, by public or private conduct, has rendered himself unworthy of membership, the Executive Board shall have a thorough investigation made of the charges, which shall have been submitted to the Board in writing, giving the accused ample opportunity to defend himself; and, if the charges are found true, the Board shall expel said member from the Conference. Pending final action the Board may suspend a member.

SEC. 2. No expulsion shall be valid unless at least three-fourths (¾) of the members of the Executive Board shall vote for same.

SEC. 3. An expelled member shall have the right to appeal from the decision of the Executive Board to the Conference at any regular annual meeting, and the session at which such appeal is heard shall be executive.

SEC. 4 Notice of the expulsion of a member shall be sent to every member of the Conference by the Corresponding Secretary, and a record thereof shall be made in the yearbook.

ARTICLE VI—*Officers*

SECTION 1. The officers of this Conference shall be a President, Vice-President, Recording Secretary, Corresponding Secretary and Treasurer, who shall be elected annually by ballot and shall hold office until their successors shall have been elected. These officers, together with twelve additional members shall constitute the Executive Board. These members of the Executive Board shall hold office for two years, or until their successors are elected.

SEC. 2. No member of the Conference shall be eligible to the presidency for more than two successive terms, and no member who has served on the Executive Board for four successive years shall be eligible to re-election until two years have elapsed; but this shall apply only to the twelve non-administrative members of the Board.

SEC. 3. There shall be five (5) Trustees who shall recommend to the Executive Board the distribution of the money in the Relief Fund of the Conference.

SEC. 4. A member of the Executive Board who is absent from two successive meetings of the Executive Board, held at other times than in connection with the meeting of the Conference, without sufficient excuse, shall have his office declared vacant by the Executive Board.

ARTICLE VII—*Meetings*

SECTION 1. This Conference shall meet annually, in general convention, at such time and place as the previous convention or the Executive Board shall select.

SEC. 2. Notice of time and place of each annual meeting shall be mailed to all members at least four weeks in advance.

ARTICLE VIII—*Amendments*

SECTION 1. Amendments to this Constitution shall be submitted in writing to the convention in one year, and shall be acted upon at the next annual convention.

SEC. 2. The Executive Board shall give notice of proposed amend-

ments to each member at least four weeks before the annual convention at which action thereon is to be taken.

SEC. 3. A two-thirds (2/3) vote of the members present shall be necessary to adopt any proposed amendment.

BY-LAWS

ARTICLE I—*Duties of Officers*

SECTION 1. The officers of the Conference shall perform the duties usually incumbent upon such officers. They shall submit to the Conference at its annual convention a written report of their official transactions during the past year. A synopsis of the proceedings of the previous day shall be read by the Recording Secretary at the opening of each session.

SEC. 2. The Treasurer shall give bond in such sums as the Executive Board shall determine. No money of the Conference shall be paid out by the Treasurer except upon a voucher drawn by the Corresponding Secretary and signed by the President.

SEC. 3. It shall be the duty of the Executive Board:

a. To take charge of the affairs of the Conference during adjournment.

b. To arrange a specified program for the work of each meeting of the Conference and to send a copy of said program to each member of the Conference at least four weeks in advance of the annual meeting.

c. To publish a Yearbook, containing a report of the transactions of the preceding convention, together with papers read and addresses delivered or abstracts therefrom.

SEC. 4. Notice of meeting of the Executive Board and of the business to be brought before such meeting shall be sent to all members of the Board at least three weeks before the meeting shall take place, and every member of the Board shall have the right to express his opinion and record his vote by correspondence. No important matter shall be decided by the Executive Board except by a majority vote of the members voting expressed either in person or in writing. Nine members of the Executive Board shall constitute a quorum for the transaction of business.

SEC. 5. Vacancies occurring in the Executive Board after the ad-

journment of the convention shall be filled by the Board for the unexpired term.

ARTICLE II—*Temporary Committees*

SECTION 1. The President shall appoint, at the opening session of each convention of the Conference, the following temporary committees:

(a) On President's Message.
(b) On Resolutions.
(c) On Nominations.
(d) On Auditing.

SEC. 2. The Committee on President's Message shall consider and report on the suggestions and recommendations contained in the annual report or message of the President.

SEC. 3. The Committee on Resolutions shall, before final adjournment, consider and report on all resolutions offered at the convention, unless otherwise ordered by the Conference.

SEC. 4. The Committee on Nominations shall submit a list of names for all offices specified in Article VI of the Constitution to be voted on at the concluding session of each convention.

SEC. 5. The Auditing Committee shall examine the books and reports of all officers and committees dealing with the financial affairs of the Conference and shall report thereon to the convention.

ARTICLE III—*Standing Committees*

SECTION 1. The President, with the approval of the Executive Board, shall appoint the following committees and such other committees as may, from time to time, be authorized or ordered:

(a) On Publications.
(b) On Finance.
(c) On Investment.
(d) On Church and State.
(e) On Contemporaneous History.
(f) On Religious Education.
(g) On Religious Work in Universities.
(h) On Arbitration.
(i) On Responsa.

(j) On Co-operation with National and International Organizations.
(k) On Synagog Music.
(l) On Archives.
(m) On Social Justice.
(n) On Solicitation of Funds.
(o) On International Peace.

SEC. 2. The Committee on Publications shall have charge of the business and financial details of all publications of the Conference authorized by the Executive Board, except the Year-book. It shall make a report to the Executive Board whenever requested to do so.

SEC. 3. The Committee on Finance shall consist of the Corresponding Secretary of the Conference and two members of the Executive Board. To it shall be referred all recommendations of appropriations of money upon which it shall report to the Conference, if in session; otherwise to the Executive Board. It shall submit to the Conference at its annual convention a complete report of the finances of the Conference. It shall submit to the Executive Board at its fall meeting a financial report as well as a budget for the year.

SEC. 4. The Committee on Investment shall consist of the Treasurer and two members of the Executive Board. It shall invest all funds of the Conference subject to the instructions of the Executive Board.

SEC. 5. The Committee on Church and State shall report on the encroachments on rights of conscience in our country and shall collect literary material helpful in the protection and preservation of those rights.

SEC. 6. The Committee on Contemporaneous History shall report to each convention of the Conference on all important matters of Jewish interest which have occurred during the year and shall suggest action for coming anniversaries and observances.

SEC. 7. The Committee on Religious Education shall consider and present to the convention of the Conference such matters relating to religious education as it may deem important.

SEC. 8. The Committee on Religious Work in Universities shall collect information relative to the various activities which are being carried on at the universities among the Jewish students and shall encourage and assist any movement which will tend to bring the

Jewish student into closer and more sympathetic relation with the synagog.

SEC. 9. The Committee on Arbitration shall serve as a helpful medium to secure and maintain right relations in the dealings of congregations and rabbis with each other.

SEC. 10. The Committee on Responsa shall prepare a report on all ritual questions which are referred to it.

SEC. 11. The Committee on Co-operation with National and International Organizations shall consist of the President of the Conference, the Chairman of the Committee on Church and State, and such other members of the Conference as the Executive Board may designate. It shall co-operate with the respresentatives of other national or international organizations to devise means for meeting national or international problems whenever advisable.

SEC. 12. The Committee on Synagog Music shall gather and furnish information relative to music suitable for use in the synagog and the religious school.

SEC. 13. The Curators of Archives shall put in the appointed place of deposit all books, papers and documents of the Conference to be preserved, and shall prepare, for ready reference, an index record thereof.

SEC. 14. The Committee on Solicitation of Funds shall consist of no less than five nor more than fifteen members, whose duty it shall be to appeal to congregations and laymen for donations to the Relief Fund of the Conference.

SEC. 15. The Committee on International Peace shall gather information with respect to all international movements for peace and recommend co-operation wherever advisable.

SEC. 16. No committee shall consist of less than five or more than eleven members unless otherwise ordered by the Conference.

ARTICLE IV—*Commissions*

SECTION 1. The Executive Board, subject to the approval of the Conference, shall appoint the Conference representatives on the following Commissions:

(a) On Tracts.

(b) On Religious Education.

SEC. 2. The Conference representatives on the Commission on

Tracts shall co-operate with the representatives of the Union of American Hebrew Congregations in the preparation, publication and distribution of tracts relating to Judaism. They shall also prepare and distribute the annual sermon pamphlet, the holiday notices, and the annual calendar.

SEC. 3. The Conference representatives on the Commission on Jewish Religious Education shall co-operate with the representatives of the Union of American Hebrew Congregation in the preparation of Jewish religious educational literature.

SEC. 4. All representatives on Commissions shall serve for a period of three (3) years, one-third (1/3) of the members of said Commissions to be elected each year.

SEC. 6. Representatives of the Conference on the Boards of the Union of American Hebrew Congregations shall hold office for the same length of term provided for tenure of office of the Union representatives.

ARTICLE V—*Quorum*

Thirty-one (31) members shall constitute a quorum at the meetings of the Conference for the transaction of business.

ARTICLE VI—*Order of Business*

1. Roll Call.
2. Reading of President's Message.
3. Reports of Officers.
4. Appointment of Temporary Committees.
5. Offering of Resolutions.
6. Report of Commissions.
7. Reports of Committees.
8. Reading of Papers.
9. Unfinished Business.
10. New Business.
11. Election of Officers.
12. Adjournment.

ARTICLE VII—*Amendments*

These By-Laws may be amended by a vote of two-thirds (2/3) of the members present at any meeting of the Conference.

Isaac Mayer Wise

Founder

of the

Central Conference of American Rabbis

and

First President

1889-1900

DECEASED MEMBERS

AARON, ISRAEL, Buffalo, N. Y. 1912
ADLER, SAMUEL, New York City 1891
ADLER, LIEBMAN, Chicago, Ill. 1892
ANSPACHER, ABRAHAM S., Hazleton, Pa. 1927

BAUER, SOLOMON H., Chicago, Ill. 1913
BENJAMIN, RAPHAEL, Brooklyn, N. Y. 1907
BERKOWITZ, HENRY, Philadelphia, Pa. 1923
BERNSTEIN, LOUIS, Baltimore Md. 1922
BIEN, HENRY M., Vicksburg, Miss. 1895
BIRKENTHAL, HERMAN, Hamilton, Ont. 1893
BLAUSTEIN, DAVID, New York City 1912
BLAU, JOEL, London, England 1927
BLUM, ABRAHAM, New York City 1921
BLOCH, JACOB, Portland, Ore. 1916
BOGEN, JOSEPH, Jackson, Tenn. 1919
BONNHEIM, BENJAMIN A., Cincinnati, O. 1909

CANTOR, BERNARD, New York City 1920
CARO, VICTOR, Milwaukee, Wis. 1912
CHUMACEIRO, H. J. M., Curacao, D. W. I. 1905
COHEN, OSCAR J., Mobile, Ala. 1901

DEUTSCH, GOTTHARD, Cincinnati, O. 1921
DEINARD, SAMUEL M., Minneapolis, Miss. 1921

ELKIN, MEYER, Hartford, Conn. 1915

FELDMAN, EPHRAIM, Cincinnati, O. 1910
FELSENTHAL, BERNARD, Chicago, Ill. 1908
FEUERLICHT, DAVID, Owensboro, Ky. 1897
FEUERLICHT, JACOB, Chicago, Ill. 1920
FISCHER, E. K., Chattanooga, Tenn. 1903
FRIEDLANDER, JOSEPH, Plainfield, N. J. 1917

GERECHTER, EMANUEL, Appleton, Wis. 1926
GOTTHEIL, GUSTAV, New York City 1903
GRIES, MOSES J., Cleveland, O. 1918

GROSSMAN, IGNATZ, Chicago, Ill. 1897
GROSSMAN, LOUIS, Cincinnati, O. 1926
GROSSMAN, RUDOLPH, New York City 1927
GUTTMAN, ADOLPH, Syracuse, N. Y. 1927
GUTTMACHER, ADOLF, Baltimore, Md. 1915

HECHT, SIGMUND, Los Angeles, Cal. 1925
HERZ, JOSEPH, Columbus, Miss. 1909
HESS, EMANUEL L., St. Paul, Minn. 1907
HIRSCH, EMIL G., Chicago, Ill. 1923

ISAACS, ABRAM S., Paterson, N. J. 1920

JACOBSON, JACOB S., Chicago, Ill. 1911
JESSELSON, FELIX W., Grand Rapids, Mich. 1920
JOSEPH, ISRAEL, Montgomery, Ala. 1897

KAISER, ALOIS, Baltimore, Md. 1908
KLEIN, DAVID, Brooklyn, N. Y. 1926
KOHLER, KAUFMANN, New York City 1926
KRAUSKOPF, JOSEPH, Philadelphia, Pa. 1923

LANDAU, JACOB H., Las Vegas, N. M. 1919
LAZARUS, ABRAHAM, Houston, Tex. 1900
LEUCHT, ISAAC L., New Orleans, La. 1914
LEUCHT, JOSEPH, Newark, N. J. 1920
LEVY, ABRAHAM R., Chicago, Ill. 1915
LEVY, JOSEPH LEONARD, Pittsburgh, Pa. 1917
LEVY, M. S., San Francisco, Cal. 1916
LEWINTHAL, ISIDORE, Nashville, Tenn. 1922
LOWENSTEIN, AARON, Chicago, Ill. 1901

MACHOL, MICHAEL, Cleveland, O. 1912
MANNHEIMER, SIGMUND, Cincinnati, O. 1909
MAYER, ELI, Albany, N. Y. 1920
MAYER, LIPPMAN, Pittsburgh, Pa. 1904
MENDELSOHN, SAMUEL, Wilmington, N. C. 1923
MENDES, F. DESOLA, New York City 1927
MESSING, AARON J., Chicago, Ill. 1916
MESSING, HENRY J., St. Louis, Mo. 1913
MEYER, MARTIN A., San Francisco, Cal. 1923
MIELZINER, MOSES, Cincinnati, O. 1903
MOSES, ADOLPH, Louisville, Ky. 1902
MOSES, ISAAC S., New York City 1926

NEUMARK, DAVID, Cincinnati, O. 1924
NEWMAN, JULIUS, Chicago, Ill. 1920
NOOT, MEYER, Williamsport, Pa. 1916
NORDEN, AARON, Chicago, Ill. 1905

PEISER, SIMON, Cleveland, O. 1925

RADIN, ADOLPH M., New York City 1909

SADLER, BERNARD, Easton, Pa. 1917
SAMFIELD, MAX, Memphis, Tenn. 1915
SAMUEL, HERBERT J., Montreal, Canada 1926
SCHWAB, ISAAC, St. Louis, Mo. 1907
SCHLESINGER, MAX, Albany, N. Y. 1919
SESSLER, MORRIS, New Orleans, La. 1926
SOLOMON, M., Appleton, Wis. 1892
SOLOMON, M. G., Los Angeles 1927
SONNENSCHIEN, SOLOMON, St. Louis, Mo. 1908
SPITZ, MORITZ, St. Louis, Mo. 1921
STEMPLE, I., Yonkers, N. Y. 1900
STERN, LOUIS, Washington, D. C. 1919
STRAUSS, LEON, Belleville, Ill. 1895
SZOLD, BENJAMIN, Baltimore, Md. 1902

VOORSANGER, JACOB, San Francisco, Cal. 1908

WECHSLER, JUDAH, Indianapolis, Ind. 1907
WEISS, L., Bradford, Pa. 1909
WINTNER, LEOPOLD, Brooklyn, N. Y. 1923
WISE, ISAAC M., Cincinnati, O. 1900
WOLFENSTEIN, SAMUEL, Cleveland, O. 1921

YOUNGERMAN, MORRIS H., Charleston, W. Va. 1924

ZIRNDORF, HEINRICH, Cincinnati, O. 1921

PAST PRESIDENTS

Isaac M. Wise.....1889-1900

Joseph Silverman 1900-1903

Joseph Krauskopf 1903-1905

Joseph Stolz 1905-1907

David Philipson 1907-1909

Maximillian Heller 1909-1911

Samuel Schulman 1911-1913

Moses J. Gries.....1913-1915

William Rosenau 1915-1917

Louis Grossman 1917-1919

Leo M. Franklin.....1919-1921

Edward N. Calisch.....1921-1923

Abram Simon 1923-1925

Louis Wolsey 1925-1927

Hyman G. Enelow.....1927-

CONVENTIONS OF THE CONFERENCE

1889.....Detroit, Mich.
1890.....Cleveland, O.
1891.....Baltimore, Md.
1892.....New York, N. Y.
1892.....Washington, D. C.
1893.....Chicago, Ill.
1894.....Atlantic City, N. J.
1895.....Rochester, N. Y.
1896.....Milwaukee, Wis.
1897.....Montreal, Canada
1898.....Atlantic City, N. J.
1899.....Cincinnati, O.
1900.....Buffalo, N. Y.
1901.....Philadelphia, Pa.
1902.....New Orleans, La.
1903.....Detroit, Mich.
1904..... Louisville, Ky.
1905..... Cleveland, O.
1906..... Indianapolis, Ind.
1907-1908.....Frankfort, Mich.
1909.....New York, N. Y.
1910.....Charlevoix, Mich.
1911..St. Paul-Minneapolis, Minn.
1912.....Baltimore, Md.
1913.....Atlantic City, N. J.
1914.....Detroit, Mich.
1915.....Charlevoix, Mich.
1916.....Wildwood, N. J.
1917.....Buffalo, N. Y.
1918.....Chicago, Ill.
1919.....Cincinnati, O.
1920.....Rochester, N. Y.
1921.....Washington, D. C.
1922-1923.....Cape May, N. J.
1924.....Cedar Point, O.
1925.....Cincinnati, O.
1926.....Asheville, N. C.
1927 (Special).....Cleveland, O.
1927.....Cape May, N. J.

Atlantic City, N.J., 1894, 1898, 1913
Baltimore, Md.....1891, 1912
Buffalo, N. Y.....1900, 1917
Cape May, N. J., 1922, 1923, 1927
Cedar Point, O.....1924
Charlevoix, Mich.....1910, 1915
Chicago, Ill.....1893, 1918
Cincinnati, O....1899, 1919, 1925
Cleveland, O....1890, 1905, 1927
Detroit, Mich....1889, 1903, 1914
Frankfort, Mich.....1907, 1908
Indianapolis, Ind.....1906
Louisville, Ky.....1904
Milwaukee, Wis. 1896
Minneapolis-St. Paul 1911
Montreal, Canada.....1897
New Orleans, La.....1902
New York, N. Y.....1892, 1909
Philadelphia, Pa.....1901
Rochester, N. Y.....1895, 1920
St. Paul-Minneapolis 1911
Washington, D. C.....1892, 1921
Wildwood, N. J.....1916

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Brav, Louis, A. B., Rabbi.
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Ellinger, Emil, A. B., Rabbi, 1419 University Ave., San Diego, Cal.
Ellis, Milton, A. B., Rabbi, Temple Emanuel, Box 602, Greensboro, N. C.
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Faber, Maurice, Rabbi, Congregation Beth El, 312 S. College Ave., Tyler, Texas.
Feibelman, Julian B., A. B., Rabbi, Reform Congregation Keneseth Israel, 1717 N. Broad St., Philadelphia, Pa.
Feinberg, Abraham L., Rabbi, Temple Israel, New York City.

Feinstein, Abraham, M. A., Rabbi, Congregation Ohev Sholom, 1028 8th St., Huntington, W. Va.
Feldman, Abraham Jehiel, A. B., B. H. L., Rabbi, Congregation Beth Israel, 19 Auburn Rd., West Hartford, Conn.
Feldman, Arthur A., Ph. D., Rabbi, Congregation Anshe Shalom, 325 James St., S., Hamilton, Ont., Canada.
Feuerlicht, Morris M., A. B., Rabbi, Indianapolis Hebrew Congregation, 3034 Washington Blvd., Indianapolis, Ind.
Fichman, David, A. B., Rabbi, 1205 St. Charles Ave., New Orleans, La.
Fineberg, Solomon Andhil, A. B., Rabbi, White Plains Jewish Community Center, 160 Claremont Ave., New York City.
Fineberg, Howard L., A. B., Rabbi, Congregation Beth Or, 1306 Hillsboro St., Raleigh, N. C.
Fineshriber, William H., A. B., Rabbi, Reform Congregation Keneseth Israel, 1717 N. Broad St., Philadelphia, Pa.
Finesinger, Sol B., M. A., Ph. D., Hebrew Union College, Cincinnati, Ohio.
Fink, Joseph L., M. A., Rabbi, Temple Beth Zion, 599 Delaware Ave., Buffalo, N. Y.
Fischer, Mitchell Salem, M. A., M. H. L., Temple Israel of Washington Hts., 560 W. 185th St., New York City.
Fisher, Henry M., A. B., Rabbi, Congregation Beth Israel, 205 Seaside Ave., Atlantic City, N. J.
Foster, Solomon, A. B., Rabbi, Congregation B'nai Jeshurum, 90 Treacy Ave., Newark, N. J.
Fox, Gresham George, M. A., Ph. D., Rabbi, South Shore Temple, 7215 Jeffery Ave., Chicago, Ill.
Fram, Leon, M. A., Rabbi, Temple Beth El, 8801 Woodward Ave., Detroit, Mich.
Frank, Julius, Rabbi Emeritus, Congregation Oheb Sholom, 1147 Franklin St., Reading, Pa.
Frankel, Benjamin M., A. B., Rabbi, Sinai Temple, 625 E. Green St., Champaign, Ill.
Franklin, Harvey B., Ph. B., Rabbi, Congregation Bickur Cholim, 251 Singletary Ave., San Jose, Cal.
Franklin, Leo M., B. L., LL. D., Rabbi, Temple Beth-El, 26 Edison Ave., Detroit, Mich.
Freehof, Solomon B., D. D., Rabbi, Congregation Kehillath Anshe Maarov, Hotel Aragon, 54th and Cornell, Chicago, Ill.
Freidless, N. L., Rabbi, Roanoke, Va.
Freund, Charles J., B. L., Rabbi, 2270 Glenwood Ave., Toledo, O.
Freund, Iser, A. B., Rabbi, Congregation Oheb Sholom, Hotel Goldsboro, Goldsboro, N. C.
Frey, Sigmund, Rabbi, 419 S. Westminster, Los Angeles, Cal.

Fried, Michael, Rabbi, Temple Shalom, 295 14th Ave., San Francisco, Cal.
Friedlander, Marcus, Rabbi, Congregation B'nai Sholaum, 57 Prospect Park, S. W., Brooklyn, N. Y.
Friedman, Benjamin, A. B., Rabbi, Temple Society of Concord, 501 University Ave., Syracuse, N. Y.
Friedman, Martin, Ph. D., Rabbi, Temple Beth-El, E. Chase St., Pensacola, Fla.
Friedman, William S., A. B., LL. D., Rabbi, Temple Emanuel, 733 E. 8th Ave., Denver Col.
Frisch, Ephraim, A. B., Ph. D., Rabbi, Congregation Beth El, 1016 San Pedro Ave., San Antonio, Texas.

Glazer, B. Benedict, M. A., Rabbi, Congregation Rodef Shalom, 4905 5th Ave., Pittsburgh, Pa.
Goldberg, David, A. B., Rabbi Congregation Israel, 160 Spring St., Brockton, Mass.
Goldberg, Joshua L., M. H. L., Rabbi, Astoria Center of Israel, 820 Crescent St., Astoria, L. I., N. Y.
Goldenson, Samuel H., M. A., Ph. D., D. H. L., Rabbi, Congregation Rodef Shalom, 4905 5th Ave., Pittsburgh, Pa.
Goldenstein, Raphael, A. B., Rabbi, Congregation Beth-El, Lynn, Mass., Sherin House, Swampscott, Mass.
Goldstein, Benjamin B., Hillel Foundation, U. of California, Berkeley, Cal.
Goldstein, Maurice, M. A., Rabbi, Temple Beth-El, 206 Sagamore Apts., Niagara Falls, N. Y.
Goldstein, Sidney, E., B. A., Rabbi, Free Synagog, 312 W. 93rd St., New York City.
Goodis, David, B. S., Rabbi, Temple Israel, Amsterdam, N. Y., Teachers' College, Columbia University, New York City.
Gordon Julius, Rabbi, Temple Emanuel, 111 Elm St., Worcester, Mass.
Gordon, Nathan, B. C. L., Ph. D., P. O. Box 981 Montreal, P. Q., Canada.
Gordon, Samuel H., A. B., Rabbi, Congregation B'nai Israel, 249 S. 4th St., East, Salt Lake City, Utah.
Gorfinkle, Joseph I., M. A., Ph. D., Rabbi, Sinai Temple, 319 N. Fulton Ave., Mt. Vernon, N. Y.
Grafman, Louis Elliot, A. B., Rabbi, Congregation Schaarai Zedek, 4528 Rosemere Rd., Beach Park, Tampa, Fla.
Greenburg, William Henry, M. A., Ph. D., Rabbi, 600 Riverside Drive, New York City.
Gross, Louis D., M. A., Rabbi, Union Temple of Brooklyn, 17 Eastern Parkway, Brooklyn, N. Y.

Gup, Samuel M., M. A., Rabbi, Temple Sons of Israel and David, 162 Irving Ave., Providence, R. I.

Haas, Louis Jacob, A. B., Rabbi, Congregation Kesher Israel, 605 N. 5th St., Reading, Pa.
Harris, Maurice H., M. A., Ph. D., Rabbi, Temple Israel of City of New York, 418 Central Park West, New York City.
Harris, Samuel J., A. B., Rabbi, 1204 E. Harvard Blvd., Dayton, O.
Harrison, Leon, A. B., Ph. D., Rabbi, Temple Israel, Kingshighway and Washington, St. Louis, Mo.
Hausmann, Gustav N., Litt. D., Rabbi, Community Synagog, 25 W. 120th St., New York City.
Heinberg, Israel, Rabbi, P. O. Box 144, Monroe, La.
Heller, Bernard, M. A., Rabbi, Madison Ave. Temple, Scranton, Pa.
Heller, James G., M. A., Rabbi Congregation B'nai Yeshurun, Isaac M. Wise Center, Avondale, Cincinnati, O.
Heller, Maxmillian, M. L., Rabbi, Temple Sinai, 5835 S. Robertson St., New Orleans, La.
Herman, Carl N., Hotel Del Prado, Chicago, Ill.
Hirshberg, Abram, A. B., Rabbi, Temple Sholom, 2634, Lakeview Ave., Chicago, Iill.
Hirschberg, Samuel M. A., Rabbi, Temple Emanu-El-B'ne Jeshurun, 546 Kenwood Blvd., Milwaukee, Wis.
Hoffseyer, Benjamin, Rabbi, Flatbush Jewish Center, New York.
Holtzberg, Abraham, A. B., Rabbi, Congregation Har Sinai, 908 Berkley Ave., Trenton, N. J.

Idelsohn, Abraham Zevi, Professor, Hebrew Union College, Cincinnati, Ohio.
Iola, Hyman A., A. B., Rabbi, Temple Beth-El, Box 267, Steubenville, Ohio.
Isaacson, Isadore, Ph. B., Rabbi, Temple Israel of Hollywood, 1904 N. Argyle, Los Angeles, Cal.
Israel, Edward L., Rabbi, Har Sinai Temple, Bolton and Wilson Sts., Baltimore, Md.
Isserman, Ferdinand M., M. A., Rabbi, Congregation Holy Blossom, 115 Bond St., Toronto, Ontario, Canada.

Jacobs, Pizer W., Rabbi, 5235 Woodlawn Ave., Chicago, Ill.
Jacobson, Moses P., A. B., Rabbi, Congregation Beth Ha-Tephillah, 78 Forest Hill Drive, Asheville, N. C.
Jasin, Joseph, A. B., Rabbi, B'nai Israel, 273 S. Hudson, Ave., Pasadena, Cal.
Joseph, Theodore F., Rabbi, c/o Uhlfelder, 148 W. 23rd St., New York City.

Kaplan, Bernard Michael, M. A., Rabbi, Temple Israel, 100 Willow St., Waterbury, Conn.
Kaplan, Harry, A. B., M. H. L., Rabbi, Temple Anshe Amonim, 11 Taconic St., Pittsfield, Mass.
Kaplan, Israel L., A. B., Rabbi, Congregation Ahavath Chesed, Laura and Ashley Sts., Jacksonville, Fla.
Kaplan, Jacob H., A. B., Ph. D., Rabbi, Temple Israel, P. O. Box 1221, Miami, Fla.
Kaplan, Samuel Shammai, M. A., Rabbi, Congregation Sharey Tefilo, East Orange, 20 Ridgeway Ave., West Orange, N. J.
Kaufman, Max, Rabbi, Portland, Oregon.
Kelson, Benjamin, A.B., Rabbi, Columbia University, New York City.
Klein, Israel, A. B., Rabbi, 833 Market St., Zanesville, Ohio.
Klein, Jacob, Rabbi, Congregation West Side B'nai Israel, 1458 W. 58th St., Cleveland, O.
Koch, Samuel, M. A., Rabbi, Temple de Hirsch, 1424 15th Ave., Seattle, Wash.
Kohut, George Alexander, Ph. D., 1 W. 70th St., New York City.
Kopald, Louis J., M. A., Rabbi, Temple Beth Zion, 599 Delaware Ave., Buffalo, N. Y.
Kornfeld, Joseph S., A. B., Rabbi, Collingwood Ave. Temple, 2823 Collingwood Ave., Toledo, Ohio.
Kory, Sol L., A. B., Rabbi, Congregation Anshe Chesed, P. O. Box 356, Vicksburg, Miss.
Krass, Nathan, Rabbi, Congregation Emanu El, 4 East 76th St., New York City.
Krohngold, Jacob B., A. B., Rabbi, Tulsa, Okla.
Kronman, Harry L., Rabbi, 600 162nd St., New York City.

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LIST OF MEMBERS OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS BY STATE AND CITY

Alabama

City	*Congregation*	*Rabbi*
Birmingham	Emanu-El	Morris Newfield
Mobile	Shaarai Shomayim	Alfred G. Moses
Montgomery	Kahl Montgomery	William B. Schwartz
Selma	Beth El	Jerome Mark

Arkansas

Helena	Beth El	Joseph Leiser
Hot Springs	House of Israel	A. B. Rhine

California

Berkeley	Hillel Foundation	Benjamin Goldstein
Fresno		Morris J. Urich
Long Beach	Israel	Julius A. Leibert
Los Angeles	B'nai B'rith	Edgar F. Magnin
		Sigmund Frey
	Beth El	Emanuel Schreiber
	Israel	Isadore Isaacson
Oakland	Sinai	Rudolph I. Coffee
Pasadena	B'nai Israel	Joseph Jasin
Sacramento	B'nai Israel	Harold F. Reinhart
San Diego	Beth Israel	Jacob K. Levin
		Emil Ellinger
San Francisco	Shalom	Michael Fried
	Emanu-El	Louis I. Newman
	Sherith Israel	Jacob Nieto
		Herman Rosenwasser
San Jose	Bickur Cholim	Harvey B. Franklin

Colorado

Denver	Emanuel	Wm. S. Friedman
Pueblo	Emanuel	Moise Bergman

Connecticut

Bridgeport		David Levy
	Park Ave. Temple	Jacob I. Meyer
Hartford	Beth Israel	Abraham J. Feldman

CONNECTICUT—*Continued*

City	*Congregation*	*Rabbi*
New Haven	Mishkan Israel	Sidney S. Tedesche
		Adolph Guttman
Waterbury	Israel	Bernard M. Kaplan
	DELAWARE	
Wilmington	Beth Emeth	Louis Mischkind
	DISTRICT OF COLUMBIA	
Washington	Washington Hebrew	Abram Simon
	Washington Hebrew	Wm. F. Rosenblum
	FLORIDA	
Jacksonville	Ahavath Chesed	Israel L. Kaplan
Miami	Israel	Jacob H. Kaplan
Pensacola	Beth El	Martin Friedman
Tampa	Schaarai Zedek	L. Elliot Grafman
	GEORGIA	
Albany	B'nai Israel	Edmund A. Landau
Athens	Children of Israel	Joseph Utschen
Atlanta	Hebrew Benevolent	David Marx
Augusta	Israel	Adolph Rosenberg
Columbus	B'nai Israel	Frank L. Rosenthal
Macon	Beth Israel	Isaac E. Marcuson
Savannah	Mickve Israel	George Solomon
	ILLINOIS	
Champaign	Sinai	Benjamin M. Frankel
Chicago		David Bronstein
	South Shore	George Gresham Fox
	Kehillath Anshe Maarov	Solomon B. Freehof
		Carl N. Herman
	Sholom	Abram Hirschberg
		Pizer W. Jacobs
	B'nai Sholom Temple Israel	Gerson B. Levi
	Emanuel	Felix A. Levy
	Chicago Sinai	Louis L. Mann
	Beth Israel	Samuel F. Mendelsohn
		Julius H. Meyer
	Judea	David M. Rosenbaum
	Wash. Blvd. Temple	Samuel Schwartz

City	*Congregation*	*Rabbi*
	Illinois—*Continued*	
	Anshe Mayriv	Tobias Schanfarber
	Mizpah	Jacob Singer
	Isaiah Temple	Joseph Stolz
	B'nai Jeshoshua	Joseph Henry Stolz
		Jacob Turner
	Moses Montefiore	M. Ungerleider
		Elkan C. Voorsanger
		Albert B. Yudelson
Peoria	Anshe Emeth	Bernard M. Dorfman
		Seymour G. Bottigheimer
	Indiana	
Evansville	Washington Ave. Tem.	Jack H. Skirball
Ft. Wayne	Achduth Vesholom	S. H. Markowitz
Gary	Israel	Garry J. August
Indianapolis	Indianapolis Hebrew	Morris M. Feuerlicht
		Mayer Messing
Lafayette	Israel	Bernard J. Bamberger
South Bend	Beth El	William M. Stern
Terre Haute	Israel	Joseph M. Taxay
	Iowa	
Davenport		Morton M. Berman
Des Moines	B'nai Jeshurun	Eugene Mannheimer
Sioux City	Mt. Sinai	Theodore Lewis
	Kansas	
Leavenworth	B'nai Jeshurun	Israel J. Sarasohn
Wichita	Emanu-El	David Bronstein
	Kentucky	
Lexington	Adath Israel	Theodore Lifset
Louisville	B'rith Sholom	Solomon N. Bazell
	Adath Israel	Joseph Rauch
Paducah	Israel	Harry R. Richmond
	Louisiana	
Baton Rouge	B'nai Israel	Walter G. Peiser
Monroe		Israel L. Heinberg
New Orleans	Beth Israel	David Fichman
	Sinai	Louis Binstock
	Sinai	Maximillian Heller
	Touro Synagog	Emil Wm. Leipziger
	Gates of Prayer	Mendel Silber
Shreveport	B'nai Zion	Abram Brill

MARYLAND

City	*Congregation*	*Rabbi*
Baltimore	Baltimore Hebrew	Morris S. Lazaron
	Oheb Shalom	William Rosenau
	Har Sinai Temple	Edward L. Israel
		Chas. A. Rubenstein
Cumberland	B'er Chayim	Beryl D. Cohon
Frederick	Beth Sholom	Wolff Willner

MASSACHUSETTS

Boston	Supt. Home for Jewish Children	Louis B. Wolfenson
	Ohabei Shalom	Samuel J. Abrams
	Israel	Harry Levi
	Israel	Samuel Wolk
Brockton	Israel	David Goldberg
Lynn	Beth El	Raphael Goldenstein
Worcester	Anshe Amonim	Harry Kaplan
Pittsfield	Emanuel	Julius Gordon

MICHIGAN

Detroit	Beth-El	Leon Fram
	Beth-El	Leo M. Franklin
Grand Rapids	Emanuel	Philip F. Waterman

MINNESOTA

Duluth	Emanuel	Harvey E. Wessel
Minneapolis	Israel	Albert G. Minda
		Maurice Lefkovits
St. Paul	Mt. Zion Hebrew	Harry S. Margolis

MISSISSIPPI

Greenville	Hebrew Union	Samuel A. Rabinowitz
Meridian	Beth Israel	William Ackerman
Vicksburg	Anshe Chesed	Sol L. Kory

Missouri

City	*Congregation*	*Rabbi*
Joplin	United Hebrew	Isaac L. Rypins
Kansas City	B'nai Jehuda	Harry H. Mayer
St. Joseph	Adath Joseph	Myron M. Meyer
St. Louis	Israel	Leon Harrison
	Shaare Emeth	Samuel Sale
	Shaare Emeth	Louis Witt
	B'nai El	Julian H. Miller
	United Hebrew	Samuel Thurman

Nebraska

Lincoln	B'nai Yeshurun	Elihu Starrels
Omaha	Israel	Frederick Cohn

New Jersey

Atlantic City	Beth Israel	Henry M. Fisher
East Orange	Sharay Tefilo	Samuel S. Kaplan
Hoboken	Beth Israel	Alter Abelson
Jersey City	Beth-El	Maurice Thorner
Long Branch	Beth Miriam	Barnett A. Elzas
		Adolph Spiegel
Newark	B'nai Jeshurun	Solomon Foster
	B'nai Abraham	Julius Silberfeld
Paterson	B'nai Jeshurun	Max Raisin
		Abraham L. Shinedling
Trenton	Har Sinai	Abraham Holtzberg

New Mexico

Albuquerque	Albert	David S. Nathan

NEW YORK

City	*Congregation*	*Rabbi*
Albany	Beth Emeth	Marius Ranson
Amsterdam	Israel	David Goodis
Astoria	Center of Israel	Joshua L. Goldberg
Brooklyn	Beth Sholom	Max Reichler
	Shaarei Zedek	Harry Weiss
	Beth Elohim	Alexander Lyons
	Beth Emeth of Flatbush	Samuel J. Levinson
	Union Temple of Brooklyn	Louis D. Gross
	Union Temple	Simon R. Cohen
	B'nai Sholom	Marcus Friedlander
Buffalo		Louis J. Kopald
	Temple Beth Zion	Joseph L. Fink
Flushing	Free Synagog	Max Meyer
Jamaica	Temple Israel	Aaron Lewis Weinstein
Jackson Heights	Jewish Center	Zevi Anderman
Lawrence	Temple Israel of Far Rockaway	Isaac Landman
	Temple Israel	Eugene Blachschleger
Lynbrook	Emanu-El	George Benedict
Mt. Vernon	Sinai Temple	Joseph I. Gorfinkle
Newburgh	Beth Jacob	Maurice Bloom
New York City	N. Y. Public Library	Joshua Bloch
	Hebrew Tabernacle	Mortimer I. Bloom
		Frederick E. Braun
	Emanu El	Simon Cohen
		David Davidson
	Emanu El	Hyman G. Enelow
	Israel	Abraham J. Feinberg
	White Plains Center	Solomon Fineberg
	Israel of Washingon Heights	Mitchell S. Fischer
	Free Synagog	Sidney E. Goldstein
		Wm. Henry Greenberg
	Israel of City of N.Y.	Maurice H. Harris
	Community Synagog	Gustav N. Hausmann
	Torah Vadath	Benjamin Hoffseyer
		Theodore F. Joseph
		George A. Kohut
	Emanu El	Nathan Krass
		Harry L. Kronman

NEW YORK—*Continued*

City	*Congregation*	*Rabbi*
	Temple of Jewish Faith	Clifton H. Levy
	Manhattan City Prisons	Harry S. Lewis
	Jewish Science Movement	Morris Lichtenstein
		Harry S. Linfield
	Riverside Synagog	Edward Lissman
		Solomon C. Lowenstein
	Temple of the Covenant	Alvin S. Luchs
		Jacob B. Pollak
	Fort Washington	Benj. H. Parker
	Tremont Temple	Irving F. Reichert
	Beth Elohim	Leonard J. Rothstein
	Israel	Ira E. Sanders
	Peni-El	Henry A. Schorr
	Emanu-El	Samuel Schulman
	Emanu-El	Joseph Silverman
	Institute of Religion	Henry Slonimsky
	West End Synagog	Nathan Stern
	Mt. Zion	Benjamin Tintner
		Joseph Utschen
		Isidor Warsaw
		J. Max Weis
	Central Synagog	Jonah B. Wise
	Free Synagog	Stephen S. Wise
		Samuel J. Wolk
Niagara Falls	Beth El	Morris Goldstein
Rochester	Berith Kodesh	Philip S. Bernstein
		Max Landsberg
Schenectady		Jerome Rosen
Syracuse	Society of Concord	Benjamin Friedman
Woodmere	Beth El and United Community Center	Moses J. S. Abels

NORTH CAROLINA

Asheville	Beth Ha-Tephillah	Moses P. Jacobson
Goldsboro	Ohabe Sholom	Iser Freund
		Julius L. Mayerberg
Greensboro	Greensboro Hebrew	Milton Ellis
Raleigh	Beth Or	Howard L. Fineberg
Wilmington	Israel	Frederick I. Rypins

OHIO

City	*Congregation*	*Rabbi*
Akron	Akron Hebrew	David Alexander
Canton	Canton Hebrew	Chas. B. Latz
Cincinnati	B'nai Yeshurun	James G. Heller
	Bene Israel	David Philipson
	Bene Israel	Victor E. Reichert
	Reading Road	Samuel Wohl
		Meyer Lovitch
	Hebrew Union College	Julian Morgenstern
		Israel Bettan
		Sheldon Blank
		Moses Buttenweiser
		Samuel S. Cohon
		Abraham Cronbach
		Henry Englander
		Sol B. Finesinger
		Abraham Zevi Idelsohn
		Jacob Z. Lauterbach
		Jacob Mann
		Jacob R. Marcus
	Union of American Hebrew Congregations	George Zepin
		Michael Aaronsohn
		Louis I. Egelson
		Jacob D. Scwartz
Cleveland	The Temple	Abba Hillel Silver
	Euclid Ave. Temple	Barnet R. Brickner
		Leo M. Reich
	West Side B'nai Israel	Jacob Klein
Columbus	B'nai Brith Hillel	Lee J. Levinger
	Israel	Jacob Tarshish
Dayton	B'nai Yeshurun	Samuel S. Mayerberg
		Samuel J. Harris
Steubenville	Beth El	Hyman A. Iola
Toledo	Collingwood Ave. Temple	Joseph H. Kornfeld
		Chas. J. Freund
Youngstown	Rodef Sholom	Isador E. Philo
Zanesville		Israel Klein

OKLAHOMA

Oklahoma City	B'nai Israel	Joseph Blatt
Tulsa	Israel	Jacob B. Krohngold

Oregon

City	*Congregation*	*Rabbi*
Portland	Beth Israel	Henry J. Berkowitz

Pennsylvania

Allentown	Keneseth Israel	Harry Caplan
Altoona	Beth Israel	Nathan E. Barasch
Erie	Anshe Chesed	Max C. Currick
Harrisburg	Oheb Sholom	Philip D. Bookstaber
Lancaster	Shaarai Shomayim	Daniel L. Davis
		Isidore Rosenthal
Philadelphia	Rodeph Shalom	Louis Wolsey
	Keneseth Israel	Julian B. Feibelman
	Keneseth Israel	Wm. H. Fineshriber
	Beth Israel	Marvin Nathan
		William Lowenberg
Pittsburgh	Rodef Shalom	Samuel S. Goldenson
	Rodef Shalom	B. Benedict Glazer
Reading	Oheb Sholom	Julius Frank
	Oheb Sholom	Sidney L. Regner
	Kesher Israel	Louis J. Haas
Scranton	Madison Ave. Temple	Bernard Heller
Uniontown	Israel	Samuel H. Baron
Wilkes-Barre	B'nai B'rith	Marcus Salzman
York	Beth Israel	Alexander D. Segel

Rhode Island

Providence	Sons of Israel and David	Samuel M. Gup

South Carolina

Charleston	Beth Elohim	Jacob S. Raisin

Tennessee

Chattanooga	Mizpah	Samuel Shillman
Memphis	Children of Israel	Harry W. Ettelson
Nashville	Ohavei Sholom	Julius Mark

Texas

Austin	Beth Israel	Jacob I. Meyer
Corsicana	Beth El	Louis Brav
Dallas	Emanu-El	David Lefkowitz
El Paso	Mt. Sinai	Martin Zielonka
Ft. Worth	Beth El	Harry A. Merfeld
Galveston	B'nai Israel	Henry Cohn

TEXAS—*Continued*

City	*Congregation*	*Rabbi*
Houston	Beth Israel	Harry Barnston
San Antonio	Beth El	Ephraim Frisch
	Agudas Achim	Samuel Marks
		Samuel T. Phillips
Tyler	Beth El	Maurice Faber
Waco	Rodef Sholom	Wolfe Macht

UTAH

Salt Lake City	B'nai Israel	Samuel H. Gordon

VIRGINIA

Norfolk	Oheb Sholom	Louis D. Mendoza
Richmond	Beth Ahabah	Edward N. Calisch
Roanoke	Emanu-El	Nahum L. Freidless

WASHINGTON

Seattle	Temple de Hirsch	Samuel Koch
Spokane		Arthur S. Montaz
Tacoma	Beth Israel	Montague Cohen

WEST VIRGINIA

Charleston	B'nai Israel	Maurice N. Eisendrath
Huntington	Ohev Sholom	Abraham Feinstein
Wheeling	Leshem Shomayim	Charles E. Schulman

WISCONSIN

Kenosha	Beth Hillel	Julius Rappaport
Madison	Hillel Foundation	Solomon Landman
Milwaukee	Emanu-El	Joseph L. Baron
	Emanu-El	Samuel Hirschberg
		Charles S. Levi

CANADA

Hamilton, Ont.	Ashe Sholom	Arthur A. Feldman
Montreal	Emanu-El	Harry J. Stern
Toronto	Holy Blossom	F. M. Isserman

England

City	*Congregation*	*Rabbi*
London		Claude G. Montefiore
	Liberal Jewish Synagog	Israel I. Mattuck

Palestine

Jerusalem		Judah L. Magnes

Addresses Unknown

Louis Brav
Frederick Braun
Andor Gabor

CONFERENCE PUBLICATIONS

Union Prayer Book, Volumes I and II. (Revised).
Union Haggadah for Passover Eve. (Revised).
Union Hymnal.
Prayers for Private Devotion.
Book of Meditation and Prayers—Blessing and Praise.
Sermons by American Rabbis.
Yearbook, Volumes I-XXXVII.
Holiday Sermons (annual publication).
Index of Yearbook, Vols. I-XXV, XXVI-XXX, XXXI-XXXV.
Rabbis' Manual.
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